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A
TREATISE
OF
THE CORRUPTIONS OF SCRIPTURE,
COUNCILS, AND FATHERS,

BY
THE PRELATES, PASTORS, AND PILLARS OF
THE CHURCH OF ROME,

FOR
The Maintenance of Popery.

BY
THOMAS JAMES,

STUDENT IN DIVINITY;

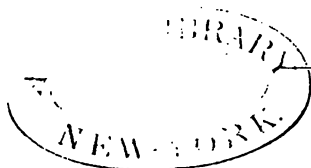
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REVISED AND CORRECTED FROM THE EDITIONS OF 1612 AND 1688,

BY THE

REV. JOHN EDMUND COX, M.A.

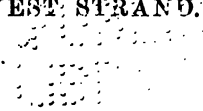

OF ALL SOULS' COLLEGE, OXFORD;
PERPETUAL CURATE OF ST MARY'S CHURCH, SOUTHTOWN, GREAT YARMOUTH;
AND LATE OF ALDERBY, NORFOLK.



LONDON:

JOHN W. PARKER, WEST STRAND.

M.DCCC.XLIII.



IMPRIMATUR.

Hic Liber cui titulus, *A Treatise of the Corruption of Scripture*, &c.
Jo. Battely, R^{mo} in Christo Patri ac D^{no} D^{no} Wilhelmo Archiep. Cantuar.
à Sacris Domesticis.

Febr. 7, 1687.

ROYAL
ACADEMY
OF SCIENCES
Cambridge :
Printed at the University Press.

TO THE
REV. THE WARDEN AND FELLOWS
OF
ALL SOULS' COLLEGE, OXFORD.

THE NEW EDITIONS OF
"JAMES' TREATISE OF THE CORRUPTION OF SCRIPTURE,
COUNCILS, AND FATHERS,

BY THE
PRELATE, PASTOR, AND PILLARS OF THE CHURCH OF ROME,
FOR THE MAINTENANCE OF POPERY,
IS MOST RESPECTFULLY DEDICATED, AS A SMALL ACKNOWLEDGEMENT
OF THE MANY ADVANTAGES
AFFORDED HIM BY THE CONNECTION WITH THEIR SOCIETY.

BY THEIR OBLIGED AND FAITHFUL SERVANT,

JOHN EDMUND COX, M.A.

SOUTHWICK, GREAT YARMOUTH,
July 25, 1843.

P R E F A C E.

AFTER a period of four years' continued investigation and research, this new edition of "*James' Corruption of Scripture, Councils and Fathers*—by the Prelates, Pastors, and Pillars of the Church of Rome, for the maintenance of Popery," is now presented to the reader with little other confidence of success than is proportioned to a reliance upon the long-acknowledged value of the work itself, and upon very humble talents, which have been unremittingly devoted to the subject with the desire to render it as accurate as possible, and as well suited for the present time as for that, in which it at first appeared.

The cause of its having been originally undertaken, it is unhesitatingly avowed, was the continued developement of that movement, which has now for several years distracted the Church, and still unhappily continues a source of much trial and discomfort, inasmuch as the further it has progressed, so much the more has it been seen to approximate and to assimilate itself, to the worst features of Romanism, that it now can scarcely be called even a modification of the pernicious principles, which have been universally diffused as the doctrines of the Roman-Catholic Church under the authority and decision of the Council of Trent. So long ago as four years since, it was perceived that great reliance was placed upon the writings of the Fathers by those most active in carrying on this

movement, and that great use was made of them to prop up and maintain a position, which, upon Scripture principles, was manifestly untenable; and this, notwithstanding it had long since been admitted by all the most eminent divines of our Protestant Church, best versed in the subject of polemical and theological controversy, that the task of ascertaining the minds of the Fathers, sometimes in pure matters of faith, and at others in doctrines and expositions, was so beset with difficulties, and surrounded by fallacies of no ordinary magnitude, as to render it impossible from the study of them, to come to an accurate judgment upon matters of essential moment, and upon any subject connected with the best interests of mankind. Independently of the impossibility, not to say absurdity, of being safe under such guidance, seeing that the Fathers, as uninspired men, were fallible, and that even the most learned of them had erred in fundamental points, the task of ascertaining their opinions has ever been surrounded with the greatest difficulties. Amongst those of the earliest ages, whatever might have been their sincerity and zeal, it is to be lamented that their judgments were not always accurate or in accordance with Scripture, or even positively satisfactory to themselves, that some were too much mixed with the philosophy of the age in which they lived, whilst others, from too great a contempt of secular learning, erred by the feebleness of their reasoning powers; and though many of them brought to the support of Scripture evidence and to the maintenance of its doctrines and miracles

an excellence of skill in the dialectic art, yet it must ever be regretted that very many of these illustrious men were totally unfitted to be the expositors and commentators of Scripture, and can, therefore, rarely be consulted upon doctrines of importance with any extensive confidence, and much less can be received as acknowledged, or as positive authorities. To the reader of Church History it is also well known that many of the Fathers found it necessary to retract the writings of their early lives, after their judgments had become more matured; but, beyond these discrepancies of opinions amongst single expositors and individual Fathers, the artifice of the Church of Rome had, through a succession of centuries, so extensively prevailed, as at once to confound the student in the examination of the writings imputed to them, and to throw upon him the necessity of determining in most cases whether he was about to consult a genuine production of its reputed author, or whether it contained his mature and ultimate opinions, or whether such opinions, professed to be final, had not been mangled and corrupted by the authority of the predominant Church at that period, for the express purpose of giving further stability to its usurped authority: for it scarcely need be said, that the writers and apologists of this Church, (as this work will amply testify,) were at one time accustomed unhesitatingly to quote spurious works, attributed to some one or other of the Fathers, in support of one system of doctrine, and at another to renounce and repudiate them altogether to suit the purpose then in hand.

The impossibility of being safe under such guidance is also further evident from the difficulty of ascertaining the accuracy of the text of these writers. If the manuscripts of historians and poets, in which civil passions have rarely been intermingled, have suffered so largely from corruptions and vitiation in the course of the few centuries that have elapsed from their first publication, and if, (as has manifestly been the case,) the writings of the divines of a century so near to our own, as the 17th, have been both mutilated and garbled in quotation to make them speak for a system, which the writers themselves, could they have lived to have witnessed the attempt to introduce it, would have viewed with disgust, and undoubtedly would have used all the energies of their gifted minds to overturn, it cannot but easily be conceived that the manuscripts and early printed works of the so-called Fathers of the Christian Church have undergone more hazard of vitiation and corruption than almost any other works that are now extant. During the many controversies of the Church, in the heat and distraction of the schisms and heresies which embarrassed the early ages, there is often strong ground to suspect that they had been corrupted in numerous places to suit the views of the contending parties, that they had also suffered as much from the ignorance and carelessness of transcribers as they had from design, and that before, and even after the immediate introduction of printing, when the facilities of interpolation were so easily afforded, they had been mutilated by Papal advocates, and texts and portions had

either been wrenched out of them by the *Expurgatory Indices*, or introduced into them by the like arrogant tyranny.

The great object of the author of this work was therefore to point out the perversions and interpolations, which were characteristic of the system of the Papal hierarchy from the first foundation of its power, and which had reference to one object only,—to establish a supremacy over the minds of the laity by a sort of *pseudo*-scripture, or adaptation of principles totally foreign to the spirit and intention of the word of God, in order that it might advance its own ambition and tyranny in spiritual matters over the flock of the Lord Jesus Christ.

In the present state of affairs connected with the movement already alluded to, the same intention appears unhappily to be prevalent, and therefore this work has been carefully revised and corrected, and is now given to the public with the hope that it may tend in some measure to clog the wheel, which of late years has been rapidly rolling onward, and increasing in frightful speed towards the fastening upon the nation a system, which, if not entirely and essentially Popish, at least has assumed some of the worst features, and promulgated many of the most pernicious principles of that corrupt Church.

Of the value of the work, the use which the Rev. William Goode has made of it in his admirable work, intitled *The Divine Rule of Faith and Practice*, will amply testify. Care has been taken by every practicable method to verify the

numerous references it contains by a personal investigation.

In the first part, *Of the Bastardy of the false Fathers*, from pp. 1—74, the original text has been somewhat departed from, it having been deemed advisable to substitute the notes for the text, and the text for the notes, to render it more readable, and less distracting from the multiplicity of references. Memoirs of Dr James have also been added, as well as an entire analysis of the work from Oldys' *Librarian*.

The Editor gladly avails himself of this means of returning his grateful acknowledgement of the kindness of those friends, who have afforded him assistance in his laborious investigation; amongst whom he is especially bound to name the Rev. F. Howes, Librarian of the Hon. and Rev. the Dean and Chapter's Library at Norwich, for the facilities afforded him in verifying the references; to Mr C. J. Stewart, of King William Street, West Strand, London, as well as to the Rev. Richard Walker, of Magdalene College, Oxford, and the Rev. P. Hall, of Chelsea, who furnished him with copies of the editions of 1612, and 1688.

MEMOIRS

OF

THOMAS JAMES, D.D.

[Extracted from Wood's *Athenæ Oxonienses*, Tom. i. cols. 537—540. Ed. London, 1721.]

THOMAS JAMES, or Jamesius as he writes himself, was born in the Isle of Wight, (at Newport as it seems,) educated in grammaticals in Wykeham's school, and in academicals in New College, of which he became perpetual fellow in 1593, where drudging day and night in several sorts of learning, he proceeded in arts in 1599. About that time being taken into the favour of Mr (afterwards Sir) Thomas Bodley for his excellent worth in the knowledge of books, as well printed as written, and of the ordering of them, he was by him designed the first keeper of the Public Library at Oxon then in founding; which office being confirmed to him by the University in 1602, he did much good therein, and laid a most admirable foundation for his successors to build upon. In 1614 he took the degrees in divinity, and having about that time the subdeanery of Wells conferred upon him freely without seeking by the Bishop of that place, and the parsonage of Mongeham in Kent with other spiritualities by the Archbishop of Canterbury without asking, he resigned his place of keeper of the Public Library, (being about that time also a justice of peace) and betook himself more severely to his studies. He was very well read in the Fathers and Schoolmen, and so much versed in several faculties, that he was esteemed by some a living library. He was also indefatigable in reading old MSS. and subtle in finding out the forgeries in them. He and Allen of Gloucester Hall were esteemed as most knowing in the ancient statutes and customs of this University, and therefore their helps in the several attempts made of framing an entire and complete body of them, were often desired. He was a member of the convocation held with the parliament at Oxon, 1 Car. I. wherein he made a motion that some persons might be commissioned to peruse the manuscript Fathers in all public and private English libraries, that thereby the forgeries of foreign popish editions might be detected, but what the event of it was I know not. His designs were always for the public benefit of learning, and the English church; which being well known to his learned friend William Camden, he therefore saith thus^a of him, "He is a learned man, and a true lover of books, wholly

^a In *Britan.* Edit. 1607. in com. Monmouth.

dedicated to learning, who is now laboriously searching the libraries of England, and purposes that for the public good, which will be to the great benefit of students." Our author, Dr James, saith also of himself thus, in 1624, that^b "if Cambridge will set up and set forward the like" (that is, to collate and examine ancient MSS. as he hath done and will do) "I dare undertake more good to be done for the profit of learning and true religion, than by building ten colleges. I have of late given myself to the reading only of MSS. and in them I find so many and so pregnant testimonies, either fully for our religion, or against the papists, that it is to be wondered at, that the religion of papists then and now do not agree," &c. He also farther tells us, that "not only the Rabbins, but the Talmud in six volumes at Rome hath felt the smart of the popish indices: would God we were but half as diligent to restore, as they to abolish and put out, the truth. I have restored three hundred citations, and rescued them from corruption in thirty quire of paper, with sundry other projects of mine, which if they miscarry not for want of maintenance, it would deserve a prince's purse. If I was in Germany, the states would defray all my charges: cannot our estates supply what is wanting? If every churchman, that hath an £100. per annum and upward, will lay down but a shilling for every hundred towards these public works, I will undertake the reprinting of the Fathers, and setting forth five or six volumes of orthodox writers, comparing of books printed, with printed or written; collating of popish translations in Greek, and generally whatsoever shall concern books, or the purity of them; I will take upon me to be *Magister S. Palatii* in England, if I should be lawfully thereunto required," &c.

"The first thing I meet with that this Thomas James set forth was a true copy, by a collation of various manuscripts, of a book, entitled, *Philobiblon Ricardi Dunelmensis*, &c. Oxon. 1599, 4to. Before which our author James set an epistle dedicated to Sir Thomas Bodley, and at the end put *Appendix de Manuscriptis Oxoniensibus*." As for his other works that are printed, they are these.

Ecloga Oxonio-Cantabrigiensis, lib. 2. Lond. 1600, 4to. This *Ecloga* doth contain a catalogue of all the MSS. in each college library in the University of Oxford, but not of those in the public, and in each college library in Cambridge, and in that of the public there. In the making of which catalogue he had liberty given to him by each college in Oxford to peruse their MSS. and from that society which he perceived was careless of them, he borrowed and took away what he pleased, and put them forthwith into the Public Library. Several such MSS. were taken from Baliol college, and some from Merton, and do yet bear in their respective fronts the names of the donors of them to those houses. This *Ecloga* is very useful for curious scholars, and is much

^b See in the Collection of Letters, | Lond. 1686. fol. nu. 66. p. 307. and
at the end of *Archb. Usher's Life*. | in p. 320.

commended by Joseph Scaliger in an epistle to Richard Thompson, as I have told^c you elsewhere.

Cyprianus redivivus, hoc est, Elenchus eorum quæ in Opusculo Cypriani de Unitate Ecclesiæ sunt vel addita, vel detracta, vel Lapsu Typographi, vel alio quovis modo supposita, &c. Printed with the *Ecloga*.

Spicilegium D. Augustini, hoc est, Libri de Fide ad Pet. Diaconum, cum antiquiss. duob. MSS. et postremis ac ultimis Editionibus excusis, tam Basiliensi quam Parisiensi diligens Collatio, ac Castigatio, &c. Printed with the *Ecloga*.

Bellum Papale, seu Concordia discors Sixti V. et Clementis VIII. circa Hieronymianam Editionem. Lond. 1600, 4to.; there again 1678, 8vo.

Catalogus Librorum in Bib. Bodleiana. Oxon. 1605, in a large 8vo. or rather a small 4to. printed again with many additions in a thick 4to. 1620. To which was added an appendix, 1635—6. In this catalogue is remitted the catalogue of all such MSS. that were then in the Bod. Library.

Concordantiæ Sanctorum Patrum, i. e. vera et pia Libri Canticorum per Patres universos, tam Græcos, quam Latinos Expositio, &c. Oxon. 1607, 4to.

Apology for John Wicliff, shewing his Conformity with the now Church of England, &c. Oxon. 1608, 4to. Written in answer to the slanderous objections urged against him by Father Parsons, the apologist, and others.

Life of John Wicliff.—Printed with the *Apology*.

Treatise of the Corruption of the Scripture, Councils, and Fathers, by the Church of Rome.—Lond. 1611, 4to. *Ib.* 1688, 8vo.

Sufficient Answer unto James Gretser and Antony Possevine, Jesuits, and the unknown Author of the Grounds of the Old Religion and the New.—Printed with the *Treatise of the Corruption, &c.*

The Jesuits' Downfall, threatened against them by the Secular Priests for their wicked Lives, accursed Manners, heretical Doctrine, and more than Machiavelian Policy. Oxon. 1612, 4to.

Life of Father Parsons, an English Jesuit.—Printed at the end of the former book.

Filius Papæ Papalis, &c. Lond. 1621, translated from Latin into English by William Crashaw, no name of Thomas James put to it.

Index generalis sanctorum Patrum, ad singulas Versus, cap. 5. secundum Matthæum, &c. Lond. 1624, 8vo.

Notæ ad Georgium Wicelium de Methodo Concordiæ Ecclesiasticæ, cum Catalogo Authorum qui scripserunt contra Squalores Ecclesiæ Romanæ. Lond. 1625, 8vo.

Vindiciæ Gregorianæ, "seu Restitutus innumeris pene Locis Gregorius Magnus, ex variis Manuscriptis, ut magno Labore, ita singulari Fide collatis." Geneva. 1625.

^c In *Hist. and Antiq. Univ. Oxon. Lib. ii. p. 145. a.*

Manuduction or Introduction unto Divinity: containing a Confutation of Papists, by Papists, throughout the important Articles of our Religion, &c. Oxon. 1625, 4to.

His humble and earnest Request to the Church of England for, and in the Behalf of, Books touching Religion.—Printed in one sheet in 8vo. 1625.

Explanation, or Enlarging of the Ten Articles in his Supplication lately exhibited to the Clergy of England, for the restoring to integrity Authors corrupted by Papists. Oxon. 1625, 4to.

Specimen Corruptelarum Pontificiorum in Cypriano, Ambrosio, Gregorio M. et Authore Operis imperfecti, et in Jure Canonico. Lond. 1626, 4to.

Index Librorum prohibitorum a Pontificiis. Oxon. 1627, 8vo.

Admonitio ad Theologos Protestantess de libris Pontificiorum caute legendis, MS.

Enchiridion Theologicum, MS.

Liber de Suspicionibus et Conjecturis, MS. These three MSS. I saw formerly in Lambeth Library, under D. 1, 2, 3. but whether printed I know not: perhaps the *Enchiridion* is. He also translated from French into English, *The Moral Philosophy of the Stoics.* Lond. 1598, 4to. And published *Two short Treatises against the Orders of the Begging Friars*, written by Joh. Wicliffe: also, as it is said, a book entit. *Fiscus Papalis. Sive Catalogus Indulgentiarum et reliquiarum septem principalium Ecclesiarum Urbis Roma, ex vet. MS. descriptus.* Lond. 1617, 4to. The Latin out of the MS. is set down in one column, and the English in another, by the publisher. This, I say, is reported to have been published by our author James, though others tell us that it was done by William Crashaw of Cambridge. Howsoever it is, sure we are, that it hath supplied with matter a certain scribbler named Henry Care in his *Weekly Pacquet of Advice from Rome*, when he was deeply engaged by the fanatical party, after the popish plot broke out in 1678, to write against the church of England, and the members thereof, then by him and his party supposed to be deeply inclining towards popery, &c. I say by that Henry Care, whose breeding was in the nature of a petty-fogger, a little despicable wretch, and one that was afterwards much reflected upon for a poor snivelling fellow in the *Observers* published by Roger L'Estrange: which Care, after all his scribbles against the papists, and the men of the church of England, was, after King James II. came to the crown, drawn over so far by the Roman catholic party for bread and money sake, and nothing else, to write on their behalf, and to vindicate their proceedings against the men of the church of England, in his *Mercuries*, which weekly came out, entitled *Public Occurrences truly stated.* The first of which came out 21 Feb. 1687, and were by him continued to the time of his death, which happening 8 Aug. 1688, aged 42, he was buried in the yard belonging to the Blackfriars' church in London, with this inscription nailed to his coffin, "Here lies the ingenious Mr Henry Care, who died," &c. This person I can compare to none more than to Marchemont Nedham, whose parts though he wanted, yet they were weather-cocks both alike, as I shall tell you more at large when

I shall come to that person, which will be in the 2nd vol. As for our learned and industrious author Dr James, he paid his last debt to nature in his house in Holywell, in the north suburb of Oxford, in the month of August, in sixteen hundred, twenty and nine, aged about 58 years, and was buried towards the upper end of New college chapel, leaving behind him this character, that, "he was the most industrious and indefatigable writer against the papists, that had been educated in Oxford since the reformation of religion." Which character being made manifest by his writings, it would have been esteemed as generous an act for the society of that house, to have honoured his memory with a monument and epitaph, as they did those of Thomas Lydiat the mathematician.

[Extracted from *The General Biographical Dictionary*, revised and enlarged, by Alexander Chalmers, F.S.A. Vol. xviii. pp. 449—456. Ed. London, 1814.]

JAMES, (Thomas), a learned English critic and divine, was born about 1571, at Newport in the Isle of Wight; and, being put to Winchester-school, became a scholar upon the foundation, and thence a fellow of New college in Oxford, 1593. He commenced M.A in 1599; and the same year, having collated several MSS. of the Philobiblion of Richard of Durham, he published it in 4to. at Oxford, with an appendix of the Oxford MSS., and dedicated it to Sir Thomas Bodley, apparently to recommend himself to the place of librarian to him, when he should have completed his design. Meanwhile James proceeded with the same spirit to publish a catalogue of all the MSS. in each college library of both Universities; and in the compiling of it, having free access to the MSS. at Oxford, he perused them carefully, and, when he found any society careless of them, he borrowed and took away what he pleased, and put them into the public library. These instances of his taste and turn to books effectually procured him the designation of the founder to be the first keeper of the public library; in which office he was confirmed by the university in 1602. He filled this post with great applause; and commencing D.D. in 1614, was promoted to the subdeanery of Wells by the bishop of that see. About the same time, the archbishop of Canterbury also presented him to the rectory of Mongeham in Kent, together with other spiritual preferments. These favours were undeniably strong evidences of his distinguished merit, being conferred upon him without any application on his part. In 1620, he was made a justice of the peace; and the same year resigned the place of librarian, and applied himself more intensely to his studies. Of what kind these were, we learn thus from himself: "I

have of late," says he in a letter, May 23, 1624, to a friend, "given myself to the reading only of manuscripts, and in them I find so many and so pregnant testimonies, either fully for our religion, or against the papists, that it is to be wondered at." In another letter to archbishop Usher, the same year, he assures the primate he had restored three hundred citations and rescued them from corruptions, in thirty quires of paper. He had before written to Usher upon the same subject, Jan. 28, 1623, when having observed that in Sixtus Senensis, Alphonsus de Castro, and Antoninus' *Summa*, there were about five hundred bastard brevities and about one thousand places in the true authors which are corrupted, that he had diligently noted, and would shortly vindicate them out of the MSS. being yet only conjectures of the learned, he proceeds to acquaint him, that he had gotten together the flower of the English divines, who would voluntarily join with him in the search. "Some fruits of their labours," continues he, "if your lordship desires, I will send up. And might I be but so happy as to have other twelve thus bestowed, four in transcribing orthodox writers, whereof we have plenty that for the substantial points have maintained our religion (£40. or £50. would serve); four to compare old prints with the new; four other to compare the Greek translations by the papists, as Velsius hath done with Ignatius, wherein he hath been somewhat helped by my pains; I would not doubt but to drive the papists out of all starting-holes. But alas! my lord, I have not encouragement from our bishops. Preferment I seek none at their hands; only £40. or £60. per annum for others is that I seek, which being gained, the cause is gained, notwithstanding their brags in their late books." In the convocation held with the parliament at Oxford, 1625, of which he was a member, he moved to have proper commissioners appointed to collate the MSS. of the fathers in all the libraries in England, with the popish editions, in order to detect the forgeries in the latter. This project not meeting with the desired encouragement, he was so thoroughly persuaded of the great advantage it would be both to the protestant religion and to learning, that, arduous as the task was, he set about executing the task himself. We may form a probable conjecture of his plan, from a passage in the just cited letter to Usher, where he expresses himself thus: "Mr Briggs will satisfy you in this and sundry other projects of mine, if they miscarry not for want of maintenance: it would deserve a prince's purse. If I was in Germany, the state would defray all charges. Cannot our estates supply what is wanting? If every churchman that hath £100. per annum and upwards, will lay down but 1s. for every hundred towards these public works, I will undertake the reprinting of the fathers, and setting forth of five or six orthodox writers, comparing of books printed with printed or written; collating of popish translations in Greek and generally whatsoever shall concern books or the purity of them. I will take upon me to be a magister of S. Patalii in England, if I be thereunto lawfully required."

He had made good progress in this undertaking, and no doubt

would have proceeded much farther towards completing his design, had not he been prevented by death. This happened August 1639. He was buried towards the upper end of New college chapel at Oxford. Wood informs us, that he left behind him the character of being the most industrious and indefatigable writer against the papists, that had been educated in Oxford since the reformation; and in reality his designs were so great, and so well known to be for the public benefit of learning and the church of England, that Camden, speaking of him in his lifetime, calls him "a learned man and a true lover of books, wholly dedicated to learning; who is now laboriously searching the libraries of England, and proposeth that for the public good which will be for the great benefit of England."

His works are, 1. *Philobiblion R. Dunelmensis*, 1599, 4to. 2. *Ecloga Oxonio-Cantabrigiensis*, Lond. 1600, 4to. 3. *Cyprianus Redivivus*, &c. printed with the *Ecloga*. 4. *Spicilegium divi Augustini: hoc est, libri de fide ad Pet. Diacon. collatio et castigatio*, printed also with the *Ecloga*. 5. *Bellum papale seu concordia discors Sixt. V. et Clementis VIII. circa Hieronym. Edition.* Lond. 1600, 4to., and 1678, 8vo. 6. *Catalogus Librorum in Bibliotheca Bodleiana*, Oxford, 1605, 4to. reprinted with many additions in 1620, 4to. to which was added an appendix in 1636: in this catalogue is inserted that of all the MSS. then in the Bodleian library. 7. *Concordantiæ SS. patrum, i. e. vera et pia libri Canticorum per patres universos*, &c. Oxford, 1607, 4to. 8. *Apology for John Wickliff*, &c. Oxford, 1608, 4to.: to this is added the *Life of John Wickliffe*. 9. *A Treatise of the Corruption of Scriptures, Councils, and Fathers*, &c. Lond. 1611, 4to., and 1688, 8vo.; this is reckoned his principal work. It is amply analyzed by Oldys in his *Librarian*^d. 10. *The Jesuits' Downfall threatened—for their wicked lives, accursed manners, heretical doctrine, and more than Machiavelian policy*, Oxford, 1612, 4to.; to this is added *The Life of father Parsons, an English Jesuit*. 11. *Filius Papæ papalis*, ch. 1. Lond. 1621; translated from Latin into English by William Crashaw: the author's name is not put to it. 12. *Index generalis sanct. Patrum, ad singulos versus cap. v. secundum Matthaum*, &c. Lond. 1624, 8vo. 13. *Nota ad Georg. Wicelium de methodo concordie ecclesiasticæ*, &c. 1695, 8vo. 14. *Vindiciæ Gregorianæ, seu restitutus Gregorius Magnus ex MSS.* &c. de Genève, 1625. 15. *Manuduction, or Introduction unto Divinity*, &c. Oxford, 1625, 4to. 16. *Humble and earnest Request to the Church of England, for and in the behalf of books touching Religion, in one sheet*, 1625, 8vo. 17. *Explanation or enlarging of the Ten Articles in his Supplication lately exhibited to the clergy of the church of England*, Oxford, 1625, 4to. 18. *Specimen Corruptelarum pontificiorum in Cypriano, Ambrosio, Greg. Magno*, &c. Lond. 1626. 19. *Index librorum prohibitorum a pontificiis*, Oxford, 1627, 8vo. 20. *Admonitio ad theologos protestantes de libris pontificiorum caute legendis*, MS. 21. *Enchiridion theologicum*, MS. 22. *Liber de suspicionibus et conjecturis*, MS. These three Wood says he saw in the Lambeth library, under D. 42, 3; but whether printed, says he, I know not,—

^d See p. 24.

perhaps the *Enchiridion* is. Dr James likewise translated, from French into English, *The Moral Philosophy of the Stoics*, Lond. 1598, 8vo.; and published two short treatises against the order of begging friars, written by Wickliffe; with a book entitled *Fiscus papalis, sive catalogus indulgentiarum*, &c. Lond. 1617, 4to.: but some were of opinion this book was published by William Crashaw, already mentioned. Several letters of our author are in the appendix to Parr's *Life of Usher*.

[Extract from *The British Librarian*, [Oldys',] No. IV. for April, 1737, pp. 202—210, Ed. London, 1738, (relating to the present work.)]

XXXV.

A Treatise of the CORRUPTION of SCRIPTURE, COUNCILS and FATHERS, by the Prelates, Pastors, and Pillars of the CHURCH of ROME, for maintenance of Popery and Irreligion. By THOMAS JAMES, Student in Divinity, and Chief Keeper of the Public Library in Oxford, &c. With a sufficient answer unto JAMES GRETSER and ANTONY POSSEVINE, Jesuits, and the unknown Author of *The Grounds of the Old Religion and the New*. Divided into Five Parts. Lond. Quarto. 1612.

THE learned author of this work, in his dedication to George Abbot, Archbishop of Canterbury, tells him, "he has written this book in English for the benefit of his poor seduced countrymen, who are persuaded by the priests and Jesuits that there is no such matter, and that their books are freest from corruption, and minds from falsehood; that Protestants are guilty of this crime, and sundry others. But as St Austen observed of heretics, that they were shameless and impudent, without foreheads, not caring what they said: so it is with the papists; they do not only impudently deny, but wickedly translate the crime from themselves unto others. For if forging false treatises, or corruption of the true; changing of scriptures, or altering of men's words, contrary to their meaning, be certain notes of heresy, how heretical then must the church of Rome be, wherein this doctrine of corruption is both openly taught and professed? As their *Indices Expurgatorii*, the printing of the Fathers' works at Rome, and the evidence of the fact doth plainly declare. All which is plainly shewed in this small treatise, and whatsoever else doth tend thereunto." Then he observes how his said patron, the Archbishop, had long since in his book against Hill, begun to discover this devilish policy of the common adversary, and his grace's example has encouraged him to proceed therein, and emboldened him to consecrate his labours with himself, wholly at his grace's disposition.

After this address, which gives, in this part we have here extracted, a glimpse of the contents of the work before us, we have an ample *Advertisement to the Christian Reader*, wherein he tells him, that "having fully travelled this vast wilderness of sin, I have thought it my duty to leave certain land-marks behind me, for their direction which shall come hereafter." The whole book is resolved into five parts: the first shews, *The Bastardy of the False Fathers*, and in this part these few things are to be noted: that there are 187 several treatises, here distinctly produced, which are shrewdly suspected, if not plainly convicted of forgery by the papists themselves. That our author follows herein the judgment of their most esteemed writers, such as Bellarmine and Baronius, Possevino and Gretser, Sixtus Senensis, Angelus Roccha, Pamelius, and sundry others; sometimes though seldom, citing Erasmus, or following his censure, because the papists say he was an apostate; though he defended the religion, then openly maintained, against Œcolampadius, Melancthon, Martin Luther, and others; was accounted in the bosom of the church, and saluted by the name of son, by Adrian VI. and Leo X. And however he was accused for a Lutheran, seeing his apology satisfied the pope in his life-time, why should the papists traduce him being dead? Though he were in heart and profession a papist, God made him write against the abuses of popery, rather than against the religion itself, as himself says. But leaving him, let them consider the rest who were inflexible papists, and see here how the best of them are driven to censure these treatises, yet enforced to make use of them, abusing the simple reader, by the frequent citation of Clement, Cyprian, Ambrose, Augustine, Jerome, and the rest, when no one scrip of their writings is alleged; yet Cocceius, their master, has been bold to set down the age when every one of these fathers lived, to those bastard treatises, which themselves never saw. Our author begins his said catalogue, in this first part with Abdias, who lived in the time of St Paul, and ends it with Isidore, who flourished not long after St Gregory; yet, in this part, he comprises not all the treatises of the Fathers who lived within the six hundred years, condemned by papists, nor many more detected by the Protestants, but only those he finds cited by the papists in their books of controversy; especially when they are alleged to gain credit with the simple people; which they well might do, since some learned men here named have been deceived, to cite these forgeries, as the works of the Fathers, who lived before Luther's time, so they could not be forged by Protestants, who according to the opinion of the papists derive their origin from him. And as to their being cited sometimes by learned Protestants also, it is but reasonable, as one side has used them for their convenience, that they should be as free for the other. After this catalogue, which comprehends 71 pages, we have a list of the names of the authors whose books are cited; and a brief table wherein is declared, the use that papists make of these bastard treatises: with another table, shewing who they were written by, or ascribed to, and the characters of them. Thus we come to

Part II. *Of the Corruption of the True Fathers*, wherein is the greater danger, because it may spread farther before espied. And here our author takes the word Fathers in a large sense, extending it as far as Gregory de Valentia does, unto the best learned of all ages. His observations are taken from the most learned Protestants, and particularly his chief encourager the learned Dr Bilson, Bishop of Winchester. Further, this part contains 50 proofs of corrupted places in these ecclesiastical writers. In the 26th proof, there is a story rehearsed by our author of Bishop Jewel, who citing St Gregory's *Epistles*, in a visitation sermon, at Abingdon in Berkshire, was defamed for corrupting his author's sense; which caused all the MS. of that Father to be searched, whereby it was found, that the popish editions only were corrupted, that the Bishop had quoted the genuine sense, and that those who charged such corruptions upon him were themselves most guilty of them. Our author concludes this part, with his wishes for a Protestant edition of the councils; and observes, that Dr Ward, Master of Sidney Sussex College, in Cambridge, had bestowed many years' pains in this way, and that his endeavours would tend to excellent purposes, if he might be prevailed on to publish them; but if any thing keep him back, it is an humble conceit he has ever had, to think himself so much the less able, the more sufficient others esteem him. This part is comprised in 103 pages, and has in another page, the names added, of the authors and pages corrupted.

Part III. *The Variety and Contrariety of the popish Bibles, commonly called the Vulgar Bibles in Latin*. Our author's motives for publishing this part were, first, because it is a matter of faith to appoint what is scripture, and what not, to shew that the Pope may err in matters of faith. Secondly, because papists object to us our different translations of the Bible, to shew their own gross errors and absurdities, in setting forth their two Jerome Bibles, authorized by two popes within two years. Thirdly, to vindicate his *Bellum Papale*, wrote against these two discording editions, from some objections to the same, lately published by James Gretser. In this part it further appears, these Bibles were set forth by Pope Sixtus in 1590, and Pope Clement, 1592. And what sentences or words were added by Pope Clement, which were not in the edition of Sixtus: also the sentences or words left out by Clement, which were in the Bibles of Sixtus; with the contradictions of one against the other: errors in numerical computations; transposition of names, and other alterations of the sense: to which follows, an apology or defence of the *Bellum Papale*, published by our author against those Bibles, 4to. 1600. In which he tells us, how he came to engage himself against those editions; recites the pompous inscription set up in the Vatican in honour of Sixtus, upon his said publication, with the apologies of some Jesuits for the errors therein; as Baldwin, Dr Norrice, and Dr Bishop; also some answers to Gretser's allegations against our author: with an account of Arias Montanus' *Apology*, for his integrity in setting forth the King's Bibles, containing the whole history of his troubles in the progress of that

costly work; the copy of which was found at the sack of Cadiz*, and by Dr Rives deposited in the Library at Oxford; this with a rehearsal of some sentences that are yet found uncorrected, or rather added unwarrantably to the vulgar Bible; also some further answers to his antagonist, and a character of him, concludes this Part, in 59 pages†.

Part IV. *Of their Condemning the Fathers.* For though the papists do much boast of their Fathers, and vulgarly seem to value their writings, yet it is found that none are more injurious to their works or their worth, "using them as merchants do their casting counters; sometimes they stand for pounds, sometimes for shillings, sometimes for pence, sometimes for nothing, according as they be next and readiest at hand to make up their accounts." In this part, our author acknowledges himself much indebted to the second part of the Dean of Winchester's *Apology*, and to Samuel Huberus, in his *Anti-Bellarminus*. And having proved these assertions, he proceeds to lay open the mystery and abuses of the *Indices Expurgatorii*; shews you the original, nature, use and corruption of this inquisition; the officers, inquisitors, commissaries, and public notaries, concerned in these *Indices of Books to be forbidden, or purged from whatever impugned the Church of Rome*. And here he commends the treatise written by Gabriel Putherbeus, *De tollendis Libris malis*, 1549, as what has discovered the wickedness of their bishops, priests, and monks, better than any work our author knows. In the latter end of this part, we have a table of the divinity books, first set forth and approved, then censured by the papists. This catalogue contains 323 of their said forbidden books, which are often noted in what parts they have been purged: among them there are some of our own authors; as Alcuinus, whose book *de Trinitate, ad Carolum Regem*, printed in *Bibl. Patrum*, is falsely, by Sixtus Senensis and others, attributed to Calvin: though indeed their names are one by a metathesis and change of the letters. Whereas copies of it, written above 500 years ago, were to be seen in the Prince's Library at St James's, and elsewhere. St Adhelm, Bishop of Sherbourn, has also incurred the Roman censure; and the *Sums* of Richard Fitz-Rauf, Archbishop of Armagh, against the Armenians, with his other treatises, are cautioned against, as printed Anno 1511, by Possevine; and in Bishop Fisher's book, *de Fiducia Dei*, the papists, finding some points against them, have pretended it was printed by some heretic in his name, and even by Calvin according to Gregory Capuchine. A silly shift; for the book was printed at Cologne, in 8vo. 1556, shortly after his death; and since then no such matter was ever heard, till of late years. "A very likely matter (says our author) that the papists would suffer such a piece of knavery to lie buried so long. Again, what reason have Protestants to counterfeit such a book in a papist's name? Seeing their *Indices of books forbidden, and to be purged*, do furnish us with a sufficient number

* [Printed in the early editions of Calais.—Ed.]
 "James' Corruptions,"—*Cales*,—i. e. | † [i. e. in the edition of 1612.]

in this kind, without any labour of ours. So much the more are we kindly beholden unto them, first for sending us unto the best books, by their catalogue of books prohibited, and secondly, for directing us unto the best places to be read in those books, by their *Indices Expurgatorii*." Nay, Gildas Sapiens was not so wise, as to see that his works should come to be censured at Rome, for otherwise he would to be sure have prevented them, and retracted his opinion. Much less could William of Occham's *Dialogues*, his *Works of 90 Days*, and his writings against Pope John XXII. escaped the catalogue of books forbidden: besides some others of our countrymen in this table also mentioned. At the end of which we have a little summary of the uses thereof, under the consideration of what Popes, Patriarchs, Bishops, Cardinals, Fathers, Saints, Martyrs, &c. Councils, Liturgies, Prayer-Books, Bibles, &c. are censured therein; also by what degrees books have been corrupted; with what opposition; the inquisitors being still at odds with us and themselves; what popish authors, through all ages, have maintained the truth of our religion; what books and editions are to be read by Protestants: lastly, what is constantly denied by the papists, that the text of the Fathers' works is commanded to be purged in their several *Indices Expurgatorii*, and plainly proved in this Table, by the mark of a hand in the margin. In this table, our author doubts not but many writers have slipped his pen, wherein he desired not exactness, but to give you a taste only of that sour fruit, which they have grafted upon other men's stocks. He has cited nothing without a sufficient author or authority. And as for the books of law, physic, and the arts, which the papists have thus mangled and disfigured, they are reserved for some other time, this part ending at p. 102^s.

Part V. *A Remedy against all popish Corruptions*. Herein the author shews how vain it is to find out the diseases in books, without we endeavour to find out the remedies also. This last part, containing 27 pages^h, begins with an account of the sundry ways how books are depraved and corrupted, and three ways proposed for reforming the same. That the discovery of false treatises, in the name of the Fathers, has in part been made by the Bishop of Winchester, Dr Reynolds, Abraham Scultetus, and especially Master Robert Cook of Leeds. How the corruption of the true Fathers is to be known: and that those places purged by the inquisitors are to be restored as fast by the Protestants. Of a catechism to be framed for us out of their writings: and how papists are to be answered by papists. The collations of this kind by Mr W. Crashaw, of the Temple, commended. How the Romish falsifications might be shortly discovered, by dividing the examination among many divines. The profit of collating printed books, with the *Indices Expurgatorii*. Their late corrected editions to be considered and suspected. Of their pretended discovery of lost writers in caves, mountains,

^s [i. e. of the edition of 1612.]

[^h i. e. in the same edition.]

&c. The popish editions of the Fathers to be compared with ancient MSS. How the Fathers were corrupted before, and since printing; the ways of correcting them. Our universities and private libraries well stored with MSS. notwithstanding the great consumption of them in England. An exhortation to private men not to monopolize, but communicate their MSS. seeing that how commendably soever they preserve them, little use can be made of them, nor their authorities safely vouched, since they are not always to be seen, while such owners are living; and, when they die, may easily miscarry, by falling into the hands of such as regard them not; by whom, as one merrily said, monyscripts are more pored upon than manuscripts. That the neglect of the Fathers has proceeded from the false editions of them; and that there would be an end of controversy, if their works were truly printed. An objection from the divers readings of ancient MSS. Another against the antiquity and integrity of copies; with answers. The satisfaction of small differences in copies. Our English MSS. highly esteemed beyond seas. Our founders of colleges careful to furnish their libraries with rare MSS. maintaining divers scholars abroad, to compare, transcribe, or procure originals. That Richard Dunelmensis, founder of Duresme College, now called Trinity College, bestowed many thousand pounds per annum in books, and most of his books upon the library he erected in that college, who, for his exceeding great love of learning, did well deserve the name of *Philo-biblos*: see his book, *De Amore Librorum*, printed at Oxford, 1598. *De eo dictum erat, quod haberet plures Libros quam omnes Pontifices in Anglia.* Which title and character, since his time, is most justly to be given to Sir T. Bodley, whose great munificence has far surpassed the Bishop, having stored his magazine, as our author observes, with eleven or twelve thousand volumes; whereof the greatest part are in folio, in all sciences and languages, and frequented by scholars of all nations. Here follows the confession of his adversaries, Possevine and Costerus, of the goodness and plenty of our books; the way of discerning corrected copies, and to know if they be ancient or not. That those which are written in a set hand, with great letters, or in the Lombard or Saxon characters, are of great antiquity; how far later MSS. to be esteemed of. The objection, that it is a tedious and needless work to collate the Fathers' works, with MSS. answered. The benefit likely to arise of a general collation. Commendations of Erasmus, and wherein defective, in his *Animadversions upon the Fathers' works*. That he gave the first alarm of their barbarous corrupting the Fathers, for which his very name is *in maledictione*. Exhortation to our wealthy stationers to print the Fathers' works; such as Mr George Bishop, Mr Bonham Norton, and Mr John Norton, who have been chosen Aldermen of London. That the charge of printers and stationers ought to be well recompensed. They are compared to our merchants-adventurers. Why, the hazard being alike in most books, they should seek rather to deserve well of the ancient Fathers. The Bible compared, revised, and printed this year, 1611. St Chrysostom's works, with several others of the Greek

Fathers, likely to be printed at the unspeakable charge of the learned and judicious Provost of Eton College, and Warden of Merton College, in Oxford, Sir Henry Savile, well seen in the best languages, and most of the liberal arts. The Latin Fathers, more urged in all controversies, should be the sooner correctly printed. The collation and revision of the Fathers' works, a good inducement to the printing of them. The use that is made of the MSS. indifferently, both by Protestants and papists; whereof, though much remains to be spoken, our author, like a weary traveller, here takes up his rest; which indeed he might well need, having gone through such a variety of books, as this work does manifest; and really held it, as Baronius pretended to do, a religion, to say nothing which he could not prove, and to prove nothing but out of certain, known, and sufficient authors. At the end of his advertisement mentioned at the beginning, there is an appendix, shewing first, how there are scribes diligently employed in the Vatican Library, to transcribe acts of the Councils, or works of the Fathers; that they can imitate their copies exactly; that it is feared they alter and change at the Pope's pleasure; and that these transcripts in time may be vouched for ancient MSS. And this is more to be feared, if there is an *Index Expurgatorius* for purging of MSS. as well as printed books. Secondly, that the unknown author of *the Grounds of the Old Religion, and the New*, so often mentioned in this work, is now known to be one May, a priest, a man neither immodest nor unlearned, yet foully mistaken in sundry points of his answer to Mr Crashaw's first Tome of *Romish Forgeries and Falsifications*. What we have lastly to observe, is, that at the end of the whole book, there is a table of the authors mentioned in this treatise, with the particular editions made use of throughout the same.

TO THE
MOST REVEREND FATHER IN GOD,
GEORGE^a,

BY GOD'S PROVIDENCE ARCHBISHOP OF CANTERBURY, PRIMATE AND
METROPOLITAN OF ALL ENGLAND, AND ONE OF HIS
MAJESTY'S MOST HONOURABLE PRIVY
COUNCIL.

THE fruit of my small labours, and the labours of some few years, I here present unto your Grace; to whom they do of right belong, and are most deservedly due, for many respects. They were begun, not without your Grace's knowledge, some few years passed; continued with your lordship's most honourable favour and liberal beneficence, and ended as I trust to your good liking. Your Grace hath long and zealously expected a reformation of the ancient Fathers' works, either negligently or fraudulently put forth by the adversary; and that the trial hereof, some of our men would undertake in Gregory, lately put out at Rome, or some such other book. The trial hath been made, not only in Gregory, but in Cyprian also of the Roman prints, collated with sundry good manuscripts; and according to your Grace's learned observation, we find, that the works of the most ancient are daily depraved by this sinful and deceitful Romish brood. The errors, not only of the print, but the falsehood of the papists, in Gregory's works of Rome, are collected and gathered together into one volume, and shortly to be published, having first passed your Grace's censure; those of Cyprian shall not be long after. But before the edition of these two books in Latin, I have thought it not unmeet to address this small treatise unto your Lordship, written in English for the benefit of my poor seduced countrymen, who are

[^a George Abbot, Fellow of Baliol, and Master of University College, Oxford, Dean of Westminster, was elected Bishop of Lichfield and Coventry,

May 27, 1609; was translated to London, Jan. 20, 1610, and from London to Canterbury, March 4, 1611, and died Aug. 4, 1633, aged 71. ED.]

Frontem
heretico-
rum non
esse fron-
tem.

These are
true notes
of a false
church, in
the judge-
ment of
Possevino,
and other
learned
writers of
their side.

persuaded by the priests and Jesuits, that there is no such matter; and that their books are freest from corruption, and minds from falsehood; that Protestants are guilty of this crime, and sundry others. But as St Augustine observed of heretics, that they were shameless and impudent, without foreheads, not caring what they said: so is it with the papists, they do not only impudently deny, but wickedly translate the crime from themselves unto others. For, if forging of false treatises, or corruption of the true, changings of scripture, or altering of men's words, contrary to their meaning, be certain notes of heresy, how heretical then must the church of Rome be, wherein this doctrine of corruptions is both openly taught and professed? 'as their *Indices Expurgatory*, the printing of the Fathers' works at Rome, and the evidence of the fact do plainly declare. All which is plainly shewed in this small treatise, and whatsoever else doth tend thereunto. My desire is, to remove and prevent the Papists' objections, to satisfy the ignorant, to answer for myself; lastly, to prove by the event, that Rome is Babylon, the Pope Antichrist, and that it is not without cause that the word "MYSTERY^b" is engraven in the pope's triple diadem, (as those that do know it have testified,) a certain mark of that great mystery of iniquity and abomination of desolation sitting in the holy place. The bringing of questions of faith unto matters of fact, (wherein the sight of the books may determine the question, and the eyes of the simple reader may be meet judges,) I have ever deemed the readiest way to compound the controversies of these times. If the papists be able to answer for themselves, let them shew forth better evidences: or if they cannot, why should they not yield unto a known truth? against which, the malice of Satan, the mystery of iniquity, the policy of the inquisition, nor the

^b James Brocard, a Venetian, that wrote a commentary on the Apocalypse, about sixty years ago, voucheth it for a certain truth; and of late years, one Friar Francis, a celestine monk, at the time of his conversion unto the reformed religion, in the church at Vendome, the 28th of

Jan. 1601, professed openly that he had seen it in Pope Clement's diadem set in precious stones; the like hath been confirmed by sundry Dutchmen reporting it at Oxford, that had been at Rome, and not much denied of my certain knowledge by one of their greatest Jesuits here in England.

gates of hell shall ever be able to prevail. I will conclude, with your Grace's words, taken out of your learned book against Hill: "Have the papists, and do they so crack of the Fathers' works every where, and are they now forced to raze them, and pare them, and blur them, else they cannot uphold their irreligion? This is the case, of which I desire all my weak and abused countrymen to take notice." Thus your Grace long since hath begun most carefully to discover the devilish policy of the common adversary; we that follow, are encouraged, by your worthy example, to go onward in the same discovery. And I doubt not, but by God's singular providence, your Grace hath been advanced unto this great dignity, for some special good of the church: in preserving the works of the ancient Fathers, Greek and Latin, entire; or rescuing those that are decayed from the injuries of times, or men, maugre the Clementine college or Vatican print. Which hath emboldened me to consecrate my labours, present, or to come, together with myself, wholly, at your Grace's disposition, for the church or commonwealth; praying always for your Lordship's health, as for the common good; resting both now and ever,

Your Grace's humbly

devoted Chaplain,

THOMAS JAMES.

AN
ADVERTISEMENT
TO
THE CHRISTIAN READER.

CHRISTIAN READER,

THERE are some things whereof thou mayest please to be advertised, for the better understanding of that which followeth in process of this book: wherein a man may easily err, if his understanding be not led, or guided, by some few general observations, as being to pass through such an huge ocean, wilderness, or world of matter, never yet largely treated of; only pointed out or discovered by others. I know how unable and weak I found myself at the first, to undertake so long, tedious, and troublesome a journey. But thanks be unto the Lord Jesus, when I thought myself the least able, I found myself most sufficient; when other means failed me, God's grace did inwardly assist and encourage me: and to conclude, as the blessed apostle *St Paul said, "When I was weak, then was I strong." In confidence, therefore, of God's exceeding goodness, grace, and favour, and nothing trusting to my own merit or worth, having now at the length overcome all the difficulties, passed these almost impassable mountains of Arabia, fully travelled this vast wilderness of sin, I have thought it my duty to leave certain land-marks behind me, for their direction which shall come after. The whole book, as you may perceive, is resolved into five parts; each part hath its proper office and function. The first shews *The Bastardy of the False*; the second, *The Corruption of the true Fathers*; the third, *The sundry Varieties and Contra-*

* 2 Cor. xii. 10.

rieties of their Bibles; the fourth, *The open or secret wrongs done unto Fathers, ancient, middle-aged, or modern Writers, by the Papists*, chiefly in their *Indices Expurgatorii*; Fifthly and lastly, *Particular Remedies against these several diseases, when and how to be applied, together with the use, profit, and commodity of the ancient manuscripts.*

Touching the first part, note these few things. First, that there are one hundred and eighty-seven divers treatises, which are shrewdly suspected, if not plainly convicted of forgery by the papists themselves. I follow herein the judgment of their best learned writers, most esteemed in their times; such as Bellarmine and Baronius, Cardinals; Possevino and Gretser, Jesuits; Sixtus Senensis, of the order of the Preachers, Angelus Roccha, an Eremit, Pamelius, a monk, and sundry others. Sometimes, though seldom, I name Erasmus, and follow his censure very sparingly, because the papists cannot endure him nor his books. ^bThey disclaim him for a papist, and say he was an apostate; I am sure he defended the religion then openly maintained, against Oecolampadius, Melancthon, Martin Luther, and others, was accounted in the bosom of the church, and saluted by the name of 'Son, by Adrian VI., and Leo X., popes. He was accused for an heretic, especially for a Lutheran: but ^dseeing his Apology satisfied the pope in his life-time, why should papists traduce him now he is dead? God made him an especial instrument of his glory, and though he were both in heart and in outward profession, a papist, yet God made him write against the abuses of popery, rather than against popery itself. For, as himself reports it, he did *magis clamare in eos qui Pontificum auctoritate abutuntur, quam in ipsos Pontifices*: "rather tax the abuses of the religion then professed, than censure the religion," wherein he both lived and died. But if all this will not satisfy them, nor a great deal more which might be urged in that

^b Yet Doctor Bishop doth acknowledge him in most points to be theirs.

^c Dilecte fili, salutem et Apostolicam benedictionem.

^d Quod scribis vereri te, ne aliorum odiis et insurrectionibus Lutherane factionis nomine sis nobis suspectus,

bono in hoc te animo esse volumus:—
Viros doctos quanto scimus excellentiore doctrina præditos, tanto videmus esse invidiæ moribus magis obnoxios.
Ep. Adriani, p. 6, lib. xxiii.

^e Lib. vi. *Ep. Erasmi Mart. Luther*, p. 245.

behalf, out of his large volume of *Epistles*, leaving Erasmus, let them consider of the rest that were without all question resolute papists: how the best of them, and chiefly Bellarmine, are driven to censure these treatises, and yet are enforced to make use of them now and then, will they nill they, unless they should betray the cause; although far better it were, that the cause should be utterly forsaken, than maintained by such lewd, wicked, untrue, and insufficient means. And yet what more ordinary, than to abuse the simple reader by the frequent citation of Clement, Abdias, Linus, Dionysius, Cyprian, Ambrose, Augustine, Jerome, and the rest, when no one scrip, or script of any of their writings is alleged: and yet Coccius, their muster-master, hath been bold to set down the age when every one of these Fathers lived, unto those bastard treatises which themselves never saw.

Secondly; In the catalogue of these many treatises, which are censured by their own men for counterfeit and base stuff, not fit to be mentioned the same time that the Fathers are named, I omit their divers liturgies of Basil, James, Chrysostom, or any other; or the *Acts* of Andrew, Peter, or the gospels of Thomas and Bartholomew, and many such impostures. I begin with Abdias, which lived in the time of St Paul, and end with Isidore, that lived not long after the time of St Gregory; and this part doth not comprise all treatises of the Fathers, that lived within the six hundred years, condemned by papists: I urge only those which I find cited by them, either directly or indirectly, in their books of controversy, especially when they are brought *ad faciendum populum*, alleged before the simple people, to gain credit and reputation with them.

Thirdly; In my quotations, for brevity's sake, I cite not the book, chapter, and paragraph, as most men usually do; but the book, and the page of such or such editions, which are precisely noted in a ^h table by itself. And for the authorities, I have put this difference between them; some have letters, some have none, placed directly over the figures.

^f Eant procul a fidelium cœtu—longeque longius exulent a Catholico orbe, qui quæ corruiere videntur, mendaciis

suffulcire nituntur. *Baron. Tom. vii. p. 154.* ^g Condemned by Baronius.

^h In the latter end of this Treatise.

Such as have none, do indirectly appertain unto some controversy or other. The others directly concern such or such points controverted between us and the papists; and some counterfeit books, as Clement's *Constitutions*, and Dionysius' *Celestial Hierarchy*, do fully prove almost all points of popery, if they were not disproved by sundry learned men of their side. I know it will be replied, that Delrius, the Jesuit, hath rescued Dionysius from out of our hands, and that others will be ready to do the like for Clement, Abdias, and the rest. But the Jesuit Delrius hath written copiously, but not sufficiently, in defence of St Dionysius; as shall, when time and occasion doth minister fit opportunity, be farther shewed. The rest may be defended by some; but there will never be wanting others, of their own profession, that will unmask their villanies, pull off their vizards from their faces, and discover their shame unto the eye of the world. And until the pope shall call a council of the best learned men, as 'Gelasius sometimes did, and determine precisely and definitively which are the true native works of the Fathers, which the false, you shall have *arma armis, et pila minantia pilis*; papist against papist, Bellarmine against Baronius, Baronius against Possevine, still at odds, and different in opinions. Would God, they were once agreed, which to take, and which to refuse.

Fourthly; Besides such treatises as are censured by papists, which no doubt would be partial enough in censuring as few as might be, there are above twice as many treatises, which our best learned protestants, and most judicious writers, have challenged of corruption, by such pregnant circumstances, as ¹Sixtus Senensis, one of the best judgment among them, hath chalked out unto us in the end of his fourth book; where he proveth these two points very pithily and briefly. I. That divers treatises have been counterfeited in the names of the ancient Fathers. II. How they may be discerned, descried, and discovered. Again, these treatises, whereof no one is here mentioned, are reserved for some fitter opportunity, when God shall give grace to perfect that work; unless some other, that is better able to undergo this bookish burden, shall pre-

¹ Est enim Arbitur Scriptorum omnium Romanus Pontifex; *Baron.*

Tom. vi. p. 452.

² Page 325.

vent me : which I wish, and withal promise to give him the best directions I can.

Fifthly; Where I shew that these one hundred and eighty-seven treatises are censured by papists, and yet urged for maintenance of popery ; I imply not that all those that allege them wrote since these grievous censures, and heavy doom passed upon the books, for divers works were compiled, when no such censures were dreamed of ; the authors lived many hundred years before, as Gratian, Aquinas, Peter Lombard, and Nicholas Lyra : but that which I infer is, that whatsoever account the learned papists make of these, and the like treatises now, because they have been proved to be very counterfeits : yet they have been heretofore, and are still, urged to the people by the priests and jesuits, for sound proofs, ancient books, and most divine treatises ; when they were indeed written by some ignorant friar, or unlearned monk or other, without either shame or honesty.

Sixthly; These books have wandered up and down, in the names of those ancient and grave Fathers of the church, whose titles they do bear. An argument whereof we have, in that they are cited under their names, by Gratian, Aquinas, Peter Lombard, and others. But it is furthermore better demonstrated out of their and our ancient libraries; where by confession of the adversary, or due proof of our side, it is apparent that the books which carry manifest tokens of forgery with them in the judgment of the best learned papists, are extant in other men's names, and intituled unto the ancient Fathers of both churches, which never saw them. Whence are deduced these few corollaries? that these treatises have been forged by papists, and not by protestants, whose religion was not 'heard of, say they, until of late years. Secondly; That their religion and church being built upon such weak proofs, must needs fall when the waves of disputation shall arise, and the winds of contention blow ; for it is built upon the sand, and not upon the rock of the Scriptures. Thirdly and lastly ; that the papists cannot avoid the blame and shame of the world, for suffering God's people to be so long abused with

¹ They drew their pedigree no higher than from Luther. *Matth. Kellison, in his Survey*, p. 114.

copper instead of gold, and water instead of wine. And albeit, they should decree, with joint consent, to register all these treatises in their catalogues of books forbidden, whereof we see more reason than hope, their state being, as it is, always jarring, and the books so profitable unto them, yet what recompence can they make to so many poor souls, as have been hitherto persuaded by these slender motives to embrace their religion? who, if they had known as much as we do, namely, that the authorities alleged were produced out of no authentic records, but came out of some monkish forge; they would have willingly detested their religion, and avoided their corruptions.

Lastly; Where it may be objected, that protestants, as well as papists, do make frequent use of some of these treatises, and do cite them as theirs in their books, as the *Commentaries of St Jerome, and St Ambrose, upon the Epistles of St Paul*: I answer, that it is not to be marvelled, if some of our learned protestants, admitting the books were written by them, whose names they do bear, do thence produce testimonies against you. For these old treatises may serve as well for us, as for you, according to that axiom in the law, *testem quem quis inducit pro se, tenetur recipere contra se*. You have produced them for your own benefit, and therefore in reason you cannot disallow of them now, though it be to your great hindrance. But happily, it may be said in your defence, that if these treatises had been forged by monks and friars, as is suggested, how then cometh it to pass that there are so many sentences found in them, which do mainly cross the doctrine of the papists? If they had been forged by them, they would not have been so foolish as to have left any such weeds growing, that might have infected the minds of the simple reader. This is an infallible token, that they never came out of their forge: for if they had had the penning of them, they should have contained an absolute form of popery in them. It is answered, that this were true, and the objection were something dangerous, if popery were so ancient as they bear men in hand, or that the papists were fully agreed upon every article

^m Spec. Tit. *De Testi*, sect. 10. num. 6. Tindar. *Tracta. De Testibus*, Part III. cap. i. num. 8.

of their religion; but to this day they are not, nor ever are likely to come to an agreement, for aught that I see. And, therefore, no marvel, if they write one against another, and in some points or other join with the protestants; and were it not, that they are kept in with a strong hand, and restrained with the power of a severe inquisition; they would, both priests and Jesuits, freely accord with us in many points, wherein we do now mainly differ from them. God send them once the knowledge of his truth, and the light of his gospel to shine upon them which sit in darkness and the shadow of death, that they may not be thrown into utter darkness, where is weeping and gnashing of teeth. And thus much I thought good to note, by way of observation upon the first part.

Concerning the *Corruption of the true Fathers*, wherein is the greater danger, because the corruption may spread far and wide, before ever it be espied, I shall desire the christian reader to observe:

First; that I take the word "Fathers" in a large and liberal sense, extending it as far as "Gregory de Valentia stretcheth it, unto the best learned of all ages. And albeit, there be very few places challenged by me, which are not corrupted in the works of the Fathers of the primitive church: yet I thought good to adjoin unto these some few texts corrupted of later and middle-aged writers: as well to manifest the beginning, continuance, and progress of their corruptions throughout all ages; as also because they were such famous corruptions, as could not well be passed over in silence.

The second thing that I would pray you to observe is, that I take not upon me to note all their literal corruptions, which either myself have observed, or others have noted unto me: that were to fill the world with huge volumes, and to deliver the places, not by decades, as now, but by centuries, or chiliads. But so many are noted of each kind, as may serve to inform your understanding in this great mystery of fraud; and that you may descry the lion of Rome by his paw, and learn to detest all such Romish corruptions.

^a Doctores sunt, quos jam inde a tempore Apostolorum, variis ætatibus Ecclesia tanquam Patres venerata est | ac fidei Magistros. Greg. de Val. Lib. VIII. cap. viii. p. 90.

Thirdly; I have taken my observations from sundry of the best learned Protestants; amongst whom I must ever remember, as my most honourable patron, and chief encourager, the °Right Reverend Father in God, the Lord Bishop of Winchester: by whose special means, next under God, I may say with the Apostle, for that small knowledge which I have of their sundry foul corruptions, "I am, that I am."^a His learned books were my best directors, throughout the whole course of my studies, to draw them unto the study of antiquity: which every man commends, but few study, the more is the pity, in this age, wherein it is requisite, that we beat the Papists, with the forcible weapon of antiquity, and drive them out of the strong fort of Fathers and ancient writers, which they have so long time, by violence and injury, held from us. Now although divers learned men have noted these places of corruption; yet, as you may perceive, I have not relied upon their bare authorities, nor pressed the places farther than I saw just cause and good warrant, especially out of the parchments; wherein I have contented myself with one, two, or three manuscripts; because this labour, if it were prosecuted as it should, would require longer time, and more help, the books being as far distant, that I should use, as Cambridge and Oxford, Oxford and York: But if it shall please God, that the great work of the collation of the Latin Fathers shall go forward, the stay hath been the want of men, and means; and chiefly, because so great and weighty a business, as this, is not to be undertaken lightly, or unadvisedly, without approbation of those that are in authority, in this kind, ere it be long, there will be good satisfaction given.

The fourth and last thing observable, is, that whereas I have noted certain literal corruptions, in the *Books of Questions* going under St Augustine's name, and the imperfect work upon St Matthew, commonly ascribed unto St Chrysostom, both which are registered in the first^a part amongst the bastard works of the Fathers, and so likewise of the rest, and yet the title of this second part is the corruption of the true; both titles may be well enough reconciled, being diversly

^a Dr Bilson.

^b 1 Cor. xv. 10.

^c Tract 147 and 173.

considered. For if we consider them, as St Augustine's, or St Chrysostom's books, they are bastard, and counterfeited treatises : but otherwise, they are ancient treatises, and truly written, by learned men, though we know not their ages, and names. And if they had been penned by later men, yet what reason have Papists to alter and change their words at their pleasure?

The third part is about their different *Edition of their Vulgar Bibles*; which contains in it an abridgment of my greater^r book in Latin; where you may observe in like manner:

First; that the differences are, in themselves considered, of no great consequence; but in regard of the Papists, and prerogative of the Scripture, they are such, that he that adds or takes away ought from them, willingly and wittingly, is guilty unto himself of damnation. For the Scripture, no man doubts, that hath read the book^s of Deuteronomy, and the Revelation of St John. And for the Papists, let one speak for all, 'Gregory Capuchine the inquisitor of Naples, for the rest; he says, it is a general rule amongst them, to burn such bibles as are defective, he might as well have said, or superfluous, in the text; and if the books be to be burned, he that authorised them shall be in danger of a council at the least; and by the instance that he gives, Pope Clement's bibles are adjudged to the fire: an audacious part of a poor Capuchin, to censure so great a person as the Pope.

Secondly; that the special motives of publishing this treatise, were these three: The first, because it is a matter of faith, to appoint what is scripture, and what is not; which, Pope Sixtus taking upon him to determine, sitting in his chair, hath foully erred: So that it appears by this, that their conclusion is false; "That the Pope cannot err in matter of faith." The second, because the Papists are ready to^u oppose, and object still unto us our different translations of the bibles^v,

^r Bellum Papale.

^s Deut. xii. 22; Apoc. xxii. 18.

^t "Biblia deficientia in textu semper comburo, et facio experimentum tertio cap. Gen. &c." Greg. Capuc.

"Tertio cap. Gen. ubi lego in sudore vultus tui, vesceris pane donec, et non—

vesceris pane tuo:—Ego continuo transeo ad ipsam non censurando, sed ignendo." Ib.

^u In their preface before their Bibles.

^v Non sunt editiones nostræ sicut editiones illorum, et inimici nostri sunt Judices. Bell. *De Verbo Dei*, p. 270. in 8vo.

when there may be very good reason given out of the originals for both readings, little considering their own gross errors, and palpable absurdities, in the setting forth of their two bibles, authorised by two Popes, within two years; which to reconcile is a matter altogether impossible; and to endure, likewise intolerable. I understand by our Divines of Douay, that they mean to have a bout with us, for the corrections of the bishops' bible. I would they would be pleased, first, to answer for themselves, and their two Popes; and then let them object what they can against us, for changing and altering some few words in the bible, and they shall be answered with reason. Another motive that hath provoked me to the writing of this argument, hath been a pretended answer of James Gretser, unto my *Bellum^m Papale*. It was fit, his reasons should be answered, though his scurrilous jests, and^s reproachful speeches deserve no better answer than that^t of Solomon's fool. If it be demanded, why I wrote not in Latin, that he might understand so much, and answer for himself, I would have the world to know, that first, this book is written for the benefit of my countrymen only, being thereunto provoked by the Papists' continual upbraiding of our men^s with corruption of scripture, councils, and fathers, in all their writings; and published at the request of divers persons of both sexes, that understand not Latin: And lastly, occasioned by "the^a author of the grounds of the old religion and the new," who wrote against me in the vulgar language; whose book, as much as concerned me, I have answered in my second part, and second place. Secondly, this book shall hereafter, and very shortly come forth in Latin, if it shall be thought meet by them that are in authority, and have the over-sight of books. *Quod differtur non aufertur*: Although my style in Latin be

^m Append. II. ad Lib. II. *De Verbo Dei*, p. 1058.

^s *Ego quidem calumniatorum numerum rideo,—doleo tamen et lugeo ora et linguas illas quæ effrænate mendacia proferunt.* Theod. Ep. III.

^t *Ne respondeas stulto juxta stultitiam suam ne efficiaris ei similis.* Prov. xxvi. 4.

^a If corrupt courses be made the buckler to defend themselves, and the

weapon to offend us, what can be thought but that there is a flaw in that faith, which is by that means maintained, and impregnable verity in our religion, which is by such good shifts assaulted? Bell's *Trial Exam.* in the Preface.

^a See his Appendix, containing a brief confutation of William Crashaw's first Tome of *Romish Forgeries and Falsifications*, pp. 222, 223, and 224.

not very good, each man hath his proper gift of God: let no man upbraid his brother, yet I hope I shall find words enough to express my meaning; and all that I desire, is to be understood.

Lastly; I have used for the most part the old translation of the bible^b, which was done many hundred years ago, because it rendereth the vulgar Latin, as then it was, almost word for word.

In the fourth part, there is not much to be observed besides the order; which if it be any where confused, let it be attributed unto the variety of the matter, which may sometimes perplex a man, where store is a sore; *copiæque ipsa nocet*. That which I intended to show, is, the manifold wrongs done first unto the Fathers of the primitive church, and then unto the noble writers of ages, unto these present times. And first, the injury done unto the Fathers is of divers sorts, by disavowing and disesteeming them in their writings, after a very base and contemptible manner. In this point, to confess and profess by whom I have been holpen, I owe much unto the *Second part of the Apology* of the learned dean of Winchester; where you may see this matter treated at large: as also in Samuel Huberus' book in his *Antibellarminus*, Lib. I. cap. 47, and 8: this point is so clearly proved out of cardinal Bellarmine's works, that it is most absurd for any papist to deny it, and it were far more absurd to defend it. Secondly; their writings are very much wronged by their *Indices Expurgatorii*, and that three manner of ways; by adding, changing, or taking away words in the text, in the gloss, or in the tables. Thirdly; by their often reprinting, and under colour of reforming, deforming their works, which is so closely done, by changing and altering the order of the treatises, that few there be that do espy this kind of fraud and imposture. For other writers, inferior unto these in time or goodness, I have shewed their corruptions also, by their *Indices of Books to be forbidden or purged*; together with the number of them which have come unto our hands; the original nature, use, or abuse rather, of this inquisition, the officers, inquisitors, commiss-

[^b The Editor has retained the old translation, as in the original editions, but has inserted the readings of the

present authorized version in the margin.]

^c Part II. Lib. II. cap. i. &c. p. 188.

ries, and public notaries; and thus much you shall find contained in this fourth part. In the latter end whereof is presented unto you a table, or brief of all their Indices of books forbidden, or to be purged in divinity. I have shewed how often, and in how many sundry places they have been purged: yet I doubt not but many authors have slipped the pen; in this I desire not exactness, but to give you a taste only of that sour fruit, which they have grafted upon other men's stocks. I have cited nothing, as near as I could, without a sufficient author or authority. The books of law, physic, and the arts, as these *Indices Expurgatorii* are transcendents, are omitted, or rather reserved for some other time.

For the fifth and last part, all that I desire the christian reader to take notice of, is this only: that I take not upon me to prescribe such rules or remedies unto others as cannot be altered: far be it from me to teach my betters. I write my opinion, which in this, and in all other matters, I do most lowly subject unto their learned censures and cynosures, that are in authority, to whom I owe all obedience in the Lord Jesus; professing willingness, where I shall be thought to do well, to go onward; where otherwise, to be most ready to be reformed: doing all things by the direction and commandment of my superiors.

AN

APPENDIX TO THE READER.

SINCE the printing of this book, there have come two special things unto my knowledge; whereof I have thought meet to give the reader some advertisement. The first is, of a dangerous practice in Rome.

In the Vatican Library, there are certain men maintained only to transcribe Acts of the Councils, or copies of the Fathers' Works. These men, appointed for this business, do, as I am credibly informed, in transcribing books, imitate the letter of the ancient copies, as near as can be expressed. And it is to be feared, that in copying out of books, they do add, and take away, alter and change the words, according to the pleasure of their lord the Pope. And so these transcripts may, within a few years, by reason of their counterfeiting the ancient hands, be avouched for very old manuscripts; deluding the world with a shew of antiquity. The danger is the greater, because there may be an *Index Expurgatorius*, for aught that we know, for purging the manuscripts, as well as the printed books. This practice of theirs I heard of some two or three years ago: but I had forgotten of whom; and therefore did forbear to mention it, till such time as, by God's will, I lighted upon the gentleman again, who was at Rome in the Vatican, and saw it with his eyes, and will testify it upon his oath, if need be.

The second is, that the author, so often mentioned by me in this treatise, in these words, *The unknown author of the Grounds of the Old Religion and the New*, is now known to be one *May*, a priest; a man, to give my adversary his due praise, neither immodest nor unlearned; but, nevertheless, foully mistaken in sundry points of his answer to Mr Crashaw's first tome of *Romish Forgeries and Falsifications*. Which, but that it is another man's task, who

This I
learned of
a Popish
Priest.

is able very well to acquit himself, I would have sounded to the bottom. If this small treatise of mine shall ever be so happy as to light into his hands, to whom, indeed, I would have commended it, if I had known whither to have sent it, I would entreat him, before it come forth in Latin, because Possevino is dead, and Gretser understandeth not our vulgar tongue, either ingenuously to acknowledge the truth of what I have written, or modestly, according to his wont, to shew the contrary; avoiding unnecessary speeches, and convitiatory arguments, which do but engender strife. To conclude, *Verum amo, et verum volo mihi dici.*

THE FIRST PART.

BASTARDY OF THE FALSE FATHERS.

The First Treatise.

ABDIAS, bishop of Babylon, lived A.D. 44, and wrote a ^{Abdias.} book of the stories of the apostles ; which book is censured by Sixtus Senensis^a, for a feigned treatise, and is* [considered as apocryphal]^b by Cardinal Baromius^c. And yet for all this it is urged by Thomas Harding, in his answer to Jewel's *Challenge*^d, to prove, the antiquity of the mass, as also in his rejoinder to Jewel^e, [to prove,] the authority of Abdias. [It is also urged] by Thomas Heskins, in his *Parliament*^f, to prove, the antiquity of the mass, and also by Richard Smith [to the same purpose] in his book, *de Missæ Sacrificio*^g, and *De externo Christi sacrificio*^h. And [Richard Smith further urges it,] *De lib. arbitrio*, to prove free willⁱ, and merits^k. Lastly, [it is urged] by Thomas Dorman, in a certain book, called, *A proof of certain Articles of Religion, denied by Mr Jewel*^l, [to prove], Peter's supremacy ; and in the preface, before the work, it is commended for a truer story than is usually found amongst the ordinary legends.

The Second Treatise.

LINUS, pope of Rome, lived in the year 68 : who wrote ^{Linus.} of the *Passion of the blessed Apostles Peter and Paul, directed unto the Eastern churches* ; [which is] censured by

^a Lib. II. p. 50.

^b [utterly rejected.]

^c "*At hæc ex apocryphis accepta sunt.*" Bar. Tom. I. p. 363.

^d "*Penitus rejectus.*" Tom. I. p. 394. [Ed. 1597.]

^e p. 10.

^f p. 41.

^g p. 20.

^h p. 9. 50.

ⁱ p. 320.

^j p. 25.

^k p. 51.

^l By Wlfg. Lazius, in Præfat. historię ipsius veritas, à vulgaribus legendis, in multis dissentit, (p. 51).

Cardinal Bellarmine¹, and Cardinal Baronius^m, for a very fable. "Falsely ascribed unto him," saith Margarinus de la Bigneⁿ, in his last edition of the *Ancient Fathers*; fully agreeing with the *Roman Censure*,—Apocrypha books; "not only fabulous, but erroneous^o," as Possevine, the Jesuit, peremptorily affirmeth; whatsoever hath been said by Sixtus Senensis, (L. 2. Bibl. S. James Faber,) upon the epistles of St Paul, Laur. Barrensis, Sigebertus *de Viris Illustribus*, and Trithemius, to the contrary. [And yet it is] urged by Jodocus Coccius, the great treasurer of such fabulous, erroneous, and counterfeit stuff^p, to prove, apparitions of the dead^q, and Peter's supremacy^r.

The Third Treatise.

Clement.

CLEMENT, another bishop of Rome, lived in the year 80. He hath had divers treatises counterfeited in his name: as namely, *Eight Books of Apostolical Constitutions*^s; [which have been] censured to be written in his name by Cardinal Baronius^t, [and] supposed by Possevine^u, the Jesuit, that it will be a hard matter to prove them to be either apostolical, or lawful, or at least written by Clement himself. [Nevertheless they are] urged by Coccius^v, very commonly, to prove

¹ "*Lini historiam esse confictam, ut vere est.*"—Bell. Disput. de Contr. Tom. 1. De Rom. Pont. Lib. 11. cap. ix. p. 163.

^m *Quæ feruntur a Lino conscripta.*—Baron. Tom. 1. p. 730. "*Acta vero passionis Petri et Pauli, quæ iidem Lini nomine inscripta habentur.*"—Bar. Tom. 1. p. 785.

ⁿ ["Duo isti, libelli de passione Petri ad Pauli nomine S. Lini Rom. Pontificis et martyris, sunt pseudopigraphi,—multos errores continent,—nec ullius censentur autoritatis,—ut jam eruditorum consensu nimis exploratum habetur."—Marg. de la Bigne Bibliotheca vet. Patrum, Tom. VII. p. 171. Ed.]

^o "*Quidquid de his libris asserere se posse opinati sunt, dubitandum non est, quin hæc historia conficta fuerit, quæ item referta est erroribus.*"—

Poss. in Appar. verbo *Linus*. Tom. II. p. 24.

^p Tom. II. p. 1048.

^q Tom. I. p. 512. ^r Tom. I. p. 815.

^s [Habentur igitur inter Græcorum PP. monumenta pro adulterinis vel supposititiis: CLEMENTIS Rom.—*Διατάγαι τῶν ἀγίων Ἀποστόλων*,—*Constitutionum Apostolicarum*, Lib. VIII. Io. Geo. Walchii Bib. Patrist. p. 267. Ed.]

^t Tom. I. p. 145

^u FR. TURRIANUS, "*non omnino apud omnes effectus aut evicit, Constitutiones istas esse Apostolicas et legitimas, a Clemente ipso perscriptas.*"—Poss. in Appar. Tom. I. p. 364.

^v Tom. I. pp. 15. 64. 119. 216. 370. 420. 447. 459. 543. 614. 619. 694. 701. 714. 749. 782. 911. 929. 969. Tom. II. pp. 3. 16. 456. 562. 573. 636. 686. 894. 907. 925. 955. 1075. 1114.

God's omnipotency^x: the frequent use of the cross^y: the celestial hierarchy^z: the power of exorcists^a: the worshipping of saints^b: the worshipping of relics^c: the book of Wisdom^d, the book of Judith^e, the history of Susannah^f, the history of Bel [and the Dragon]^g, [and] the books of Maccabees to be authentical^h: free-willⁱ: distinction of sins^k: good works necessary and meritorious^l: fasting meritorious^m: Lent fasts with others to be keptⁿ: fast from certain meats^o: alms-deeds meritorious^p: the vow of chastity lawful^q: vows lawful^r: necessity of baptism^s: holy water lawful^t: the ceremony thereto belonging lawful^u: the sacrament of confirmation^v: transubstantiation^x: the sacrifice of the mass^y: consecrating of altars^z: the offertory^a: ceremonies of the mass^b: the sacrament of penance^c: satisfactions^d: purgatory^e: the seven orders of the church^f: priests unmarried^g: canonical hours^h: and the sacrament of matrimonyⁱ. [They are also] urged by the Rhemists, in their annotations on the New Testament, to prove that Lent fasts,—the festivals of Christ and other holidays of saints, are to be kept^k: [that the office of deacons, amongst other things, is to assist the bishops, and to read the service in the service^l.] And by Harding, in his *Confutation of the Apology*, to prove priests above kings^m, and in his rejoinder to Jewel, against the sacrament of the massⁿ, and to prove transubstantiation^o. And [it is urged further] in his *Rejoinder to Mr Jewel's Reply*, to prove the *Book of Constitutions*^p, and water mingled with wine^q: and in his answer to Jewel's *Challenge*^r, to prove water mingled with wine^s, the sacrament under one kind^t, and the consecrating of altars^u. Bellarmine^v [also urges them] to prove holy water

^x Tom. i. p. 26.^y Ib. p. 233.^z Ib. p. 341.^a Ib. p. 404.^b Ib. p. 531.^c Ib. p. 566.^d Ib. p. 633.^e Ib. p. 651.^f Ib. p. 668.^g Ib. p. 675.^h Ib. p. 686.ⁱ Tom. ii. p. 53.^k Ib. p. 109.^l Ib. p. 227.^m Ib. p. 290.ⁿ Ib. p. 293.^o Ib. p. 311.^p Ib. p. 322.^q Ib. p. 391.^r Ib. p. 425.^s Ib. p. 515.^t Ib. p. 528.^u Ib. p. 539.^v Ib. p. 589.^x Ib. p. 606.^y Ib. p. 656.^z Ib. p. 719.^a Ib. p. 769.^b Ib. p. 775.^c Ib. p. 781.^d Ib. p. 826.^e Ib. p. 848.^f Ib. p. 915.^g Ib. p. 938.^h Ib. p. 970.ⁱ Ib. p. 988.^k pp. 145. 507.^l p. 305.^m p. 249.ⁿ In the preface, and pp. 9. 79. 84. 87.^o p. 85.^p pp. 30. 33.^q pp. 139. 140.^r p. 10.^s p. 15.^t pp. 33. 52.^u pp. 57. 112.^v Tom. i. pp. 236. 333. Tom. ii.

pp. 337. 1114. 1127. Tom. iii. pp.

318. 383. 802. 847. 1058. 1106.

lawful^x: that Clement succeeded Peter^y: the sacrament of confirmation^z: the reserving of the sacrament^a: water mingled with wine^b: the ceremonies of the mass^c: the sacrament of orders^d: and canonical hours^e. Sanders* [urges them also when speaking] of the supper of the Lord; and Ferdinand. Vellosillus in *Advertentiis Theolog.*^f; [as does] Baronius^g, [also to prove, that] Lent fast with others [are] to be kept^h: the ceremony belonging to holy water lawfulⁱ: the ceremonies of the mass^k: and the offertory^l. [They are also urged by] Dadræus, Cueilly, and Fevardentius in *Addit. Glossam ordinariam*^m, [by] Pierre Coton, to prove, the chrism in baptismⁿ: the ceremony belonging to holy water to be lawful^o: shaving of priests^p: the canonical hours^q: and the ceremonies of the mass^r; [and by] Leon. Coquæus, *Exam. Præfat. monit.* [to prove,] the ceremonies of baptism^s. [The eight books of the *Apostolical Constitutions* are also quoted continually by Canisius in his Catechism.]

The Fourth Treatise.

Hæ, [i. e. Clement,] wrote also ten *Books of Recognitions*^t, as it is said: [which are] censured by Cardinal Bellarmine^u and Baronius^w, for Apocrypha books, very much depraved

^x Tom. i. p. 207. Tom. ii. p. 1080.

^y Tom. i. p. 734.

^z Tom. iii. pp. 403. 420.

^a Ib. p. 790. ^b Ib. p. 817.

^c Ib. p. 1118. ^d Ib. p. 1676.

^e Tom. iv. p. 1377. ^f p. 323.

^g p. 41.

^h Tom. i. pp. 31. 63. 165. 201. 252. 269. 272. 278. 303. 323. 364. 388. 404. 446. 456. 459. 503. 523. 532. 533. 534. 540. 547. 567. 589. 613. 619. 633. 710. 712. Tom. ii. pp. 19. 20. 21. 263.

ⁱ Tom. i. pp. 223. 224. 570. 571.

^j Tom. i. p. 694. Tom. ii. p. 89.

^k Tom. ii. p. 111.

^l Tom. ii. p. 712.

^m Tom. ii. pp. 797. 972. 1162. 1203. 1230. 1267. 1576. 1581. Tom. iv. pp. 1442. 2182. 2567. Tom. vi. pp. 1152. 1157. 1204.

ⁿ Tom. i. p. 689.

^o Tom. i. p. 670.

^p Tom. ii. p. 999.

^q Tom. ii. p. 1023.

^r Tom. ii. p. 1220.

^s p. 176.

[^t Habentur igitur inter Græcorum PP. monumenta pro adulterinis et supposititis:—CLEMENTIS Rom.,—'Αναγνωρισμός f. *Recognitionum* Lib. x. qui latine tantum ex recensione Rufini extant, et qui varias inscriptiones præferunt atque appellantur *l. Περιοδοί* f. *Πράξεις* Petri vel Clementis *l. Itinerarium Clementis de factis et dictis Petri Apostoli* *l. Προς Σίμωνα τὸν Μάγον Διαλέξεις*: *Disputatio Petri cum Simone Mago*. Io. Geo. Walchii Bib. Patr. p. 267. Ed.]

^u "Libros Recognitionum Apocryphos censeri."—Bell. Disput. de Contr. Tom. i. De Rom. Pont. Lib. ii. Cap. ii. p. 157.

^w "In libris Recognitionum Clementis—quos apocryphos."—Bar. Tom. i. p. 268. "In apocryphis Recogni-

and corrupted by heretics, if they be his^x: but if Sixtus Senensis^y may be heard to speak what he thinks, the books are none of his. [But they are] urged by Coccius^z to prove that Christ knew all things in the conjunction of both natures^a: the power of exorcists^b: scripture [for the most part obscure and] hard to be understood^c: free will^d: faith alone insufficient^e: [and by] Harding in his *Confutation* of the *Apology*^f, and in his *Detection*^g, to prove, Peter's succession: [as well as by] Bellarmine to prove free will^h: Nic. Sanders, *De honoraria imaginum adoratione*ⁱ; Ric. Smithæus, in *Confutatione argumentorum Jo. Juelli*, to prove the chrism in baptism^k: Weston, *L. 2, de triplici hominis officio*^l: Baronius^m: Waldenⁿ: Fevardent., Dadraeus, and Cueilly in *Addit. ad Glossam*^o, [and] Pierre Coton, to prove free will^p.

There are also divers Epistles extant, in his name, censured thus by Possevine, that "the first Epistle unto James cannot be his^q." The fifteenth to the brethren inhabiting in Jerusalem with James^r, "either, it is not his, or else it is [not] very much corrupted by some one or other." And briefly, of all the rest of the Epistles, "it is not certain, whether they be his or not, save that we find them long since mentioned by Gratian in the decrees^r."

The Fifth Treatise.

THE first Epistle [is] urged by Coccius^a to prove the

tionum libris, nomine Clementis insignitis."—Id. Tom. I. p. 323. "*Ex prædicto canoso gurgite Recognitionum, quæ sunt Clementis nomine insignita.*"—Id. Tom. I. p. 440. "*Recognitionum Clementis nomine.*"—Id. Tom. II. p. 20.

^x "*Nos falemur librum esse corruptum ac depravatam ab hæreticis.*"—Bell. Tom. IV. p. 835.

^y "*De quibus, ut libere pronunciem quid sentiam, suspicor non esse Clementis.*"—Sixt. Sen. Lib. II. p. 61.

^z Tom. I. pp. 15. 26. 64. 370. Tom. II. pp. 76. 128. 257. 797. 1047. 1097. 1114.

^a Tom. I. p. 148. ^b Ib. p. 404.

^c Ib. p. 761. ^d Tom. II. p. 54.

^e Ib. p. 227.

^f p. 34.

^g p. 220.

^h Tom. I. p. 235.

ⁱ p. 96.

^k p. 58.

^l p. 170. ^m Tom. I. pp. 363. 589.

ⁿ Tom. I. p. 266.

^o Tom. VI. p. 26.

^p Tom. II. p. 849.

^q ("*Epistola* prior (ad Jacobum) non potest esse Clementis."—Poss. in Appar. Tom. I. p. 367.

^r "*Aut non est ejus, aut non ab aliquo valde corrupta.*"—Poss. Tom. I. p. 371.

^s "*Non constat, sintne ejus, necne, nisi quod multa inde sunt scripta in Decretis Pontificum.*"—Poss. in Appar. Tom. I. p. 367.

^t Tom. I. p. 187. Tom. II. p. 908.

book of Baruch canonical^t: Peter's supremacy^w: Peter's being at Rome^w: the necessity of good works^x: the vow of obedience^y: auricular confession^z: and purgatory^a. [And by] the Rhemists in their *Annotations*, [to prove St Peter's pastoral care and protection of the church after his death^b;] also by Walden^c, to prove kings inferior to priests^d: [by] Tho. Lincoln, in his nineteenth sermon^e: by Canisius in his *Catechism*^f: [by] Ric. Smithæus, *de externo Christi Sacrificio*^g: [by] Harding in his *Detection*, to prove, succession a note of the true church^h: [by] Hier. Torrens, *Confess. August.* to prove, the church [to be] founded on Peterⁱ: [by] Ferd. Vellosillus, in *Advert. Theol.* §, [by] Gratianus in *Decretis*^s, [and by] Leon. Coquæus, *Exam. Præf. monit. Jac. i.* to prove Peter's supremacy^h.

The Sixth Treatise.

THE second Epistle is vouched by Cocciusⁱ, to prove transubstantiation^k: palle, vaile, [sacred vessels, cups, patines^l, &c.] massing vestments^m: [the eucharist to be taken fastingⁿ:] seven orders of the church^o: [and that] priests [are to be] unmarried^p: [also by] Heskins in his *Parliament*, to prove reservation of the eucharist^q: [by] Walden^r, [by] Bellarmine, to prove reservation of the eucharist^s: [by] Tho. Lincoln^t, by Canisius in his *Catechism* to prove palle, vaile, &c.^u: [by] Harding, in his *Detection of Jewel's Lies*, to prove the seven orders of the church^v; [and by] Gratian^w: [and also] to prove, palle, vaile^x, &c. &c. and three orders of the church^y.

The Seventh Treatise.

Dionysius
the Areopa-
gite.

DIONYSIUS, the Areopagite, lived Anno [Dom.] 96. He

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| ^t Tom. i. p. 645. | ^u Ib. p. 799. | ^k Tom. ii. p. 606. | ^l Ib. p. 731. |
| ^w Ib. p. 815. | ^x Tom. ii. p. 227. | ^m Ib. p. 739. | ⁿ Ib. p. 770. |
| ^y Ib. p. 410. | ^z Ib. p. 810. | ^o Ib. p. 915. | ^p Ib. p. 938. |
| ^a Ib. p. 848. | ^b p. 668. | ^q pp. 56. 390. | |
| ^c Tom. i. p. 337. | ^d Ib. p. 377. | ^r Tom. i. pp. 329. 334. | |
| ^e p. 118. | ^f p. 6. | ^s Tom. iii. p. 790. | |
| ^g p. 21. | ^h p. 219. | ^t Ser. 11, p. 64. | |
| ⁱ p. 57. | ^j p. 187. | ^u p. 134. | |
| ^k pp. 382. 442. 686. 797. 848. 908. | | ^w pp. 109. 686. 1167. 1182. 1891. | |
| 909. 910. 1639. 1673. | | ^x p. 1899. | ^y p. 1921. |
| ^h p. 287. | ⁱ Tom. ii. p. 925. | | |

is reported to have written many books^z; as of the *Cœlestial and Ecclesiastical Hierarchy*, *De divinis nominibus*, and of *Mystical Divinity*, [which are] censured by Gu. Grocinus, (as writeth Erasmus upon the 17th of the Acts,) to be none of his doing, and rejected by Cajetane, that famous schoolman among the cardinals, as you shall find it written in *Siatus Senensis*^a. [And yet] his book of the *Ecclesiastical Hierarchy*, [is] urged by the author of *The Grounds of the Old Religion and of the New*, to prove, chrism in baptism^b. [Also by] the Rhemists in their annotations^c, [to prove] the sacrifice of the altar^d: the authority of St Denis^e: service not in the vulgar tongue^f: the indelible character of baptism, confirmation, [and] holy orders^g: prayers for the dead^h: nine orders of angelsⁱ: ceremonies of baptism^k, and councils and fathers concerning the sacrifice of the altar^l. [It is also] urged by Harding in his *Rejoinder*, against Jewel's *Reply of the Mass*, to prove the sacrifice of the altar^m: the altarsⁿ; also*, in his rejoinder^p, [to prove] private communion^q; also*, in his answer to Jewel's *Challenge*, [to prove] the whole order of the mass^r: private communion^s: the sacrifice of the altar^t: adoration of the host^u: [and] dividing the sacrament in three parts^w; [also by] Heskins in his *Parliament*, [to prove] the body and blood of Christ^x: the sacrifice of the altar^y: adoration of the host^z: [and] the mass profitable for the dead^a. [Also by] Walden^b [to prove] religious orders more perfect^c: order of monks^d: habits and other ceremonies^e: the sacrifice of the altar^f: communion under one kind^g: the indelible character of baptism, confirmation, and holy orders^h:

^z [Vid. Io. Geo. Walchii Bibliotheca Patristica, pp. 290—293. Ed.]

^a Lib. II. p. 68. ^b Part I. p. 94.

^c pp. 30. 330. ^d pp. 204. 447.

^e p. 345. ^f p. 461.

^g p. 471. ^h pp. 480. 560.

ⁱ p. 514. ^k p. 661.

^l p. 629.

^m pp. 15. 88. 127. 128. 129. 132. 136. 137. 141. 148. 210. 246. ⁿ p. 46.

^o (In the original it is) "Item."

^p pp. 49. 84.

^q pp. 112. 115. 130. 283.

^r p. 11. ^s pp. 14. 16.

^t p. 110.

^u p. 116.

^w pp. 128. 168.

^x p. 33.

^y p. 86. ^z pp. 167. 295. ^a p. 335.

^b Tom. I. pp. 229. 316. 318. Tom.

II. pp. 113. 205. 269. Tom. III. pp.

85. 89. 91. 95. 99. 105. 113. 119. 120.

149. 151. 201. 208. 276.

^c Tom. I. pp. 409. 435. Tom. III.

p. 138.

^d Tom. I. p. 422.

^e Tom. I. p. 468.

^f Tom. II. p. 48.

^g Tom. II. p. 157.

^h Tom. II. p. 182.

chrisin in baptism^l: massing vestments^k: the ceremony of the pax^l, [and] of the mass^m: the ceremonies of baptismⁿ: prayers of saints available^o: canonizing of saints^p: relics of saints^q: [and] worshipping of images^r. [Also by] Bellarmine^s [to prove] traditions^t: order of monks^u: the authority of St Denis^w: habits and other ceremonies^x: prayers of saints available^y: images of God^z: the sacrament of confirmation^a: the indelible character of baptism, confirmation and holy orders^b: [the twelve] ceremonies of baptism^c: the making of the chrisin^d: [and] body and blood of Christ^e: adoration of the host^f: the sacrifice of the altar^g: the whole order of the mass^h: the sacrament of ordersⁱ: [and] the invocation of saints^k. [Also by] Parsons, in his *Review of Ten Public Disputations*^l: [and also to prove] the body and blood of Christ^m. [Also by] Allen, in his *Defence of Purgatory*, [to prove] prayers for the deadⁿ: [and] in his *Defence of the Power of Priesthood*, [to prove] orders of monks^o: [and by] Kellison in his *Survey*^p. [Also by] Thomas Lincoln^q: [and by] William Reynolds, *Of the Sacrament of the Lord's Supper*, [to prove] the altars^r: [and] the sacrifice of the altars^s. [Furthermore it is urged by] John Rastall, in his *Reply touching the Defence of the Truth*^t, [and by] Canisius in his *Catechism*^u [to prove] ceremonies of baptism^v: the making of the chrisin^w: the sacrament of confirmation^x: the whole order of the mass^y: [and] order of monks^z. [Also by] Nicholas Sanders, *De honoraria imaginum adoratione*^a, [and to prove] order of

^l Tom. II. p. 186. Tom. III. p. 96.
^k Tom. III. p. 61.
ⁱ Tom. III. p. 83.
^m Tom. III. p. 84.
ⁿ Tom. III. p. 94.
^o Tom. III. p. 181.
^p Tom. III. p. 227.
^q Tom. III. p. 236.
^r Tom. III. p. 274.
^s Tom. I. pp. 70. 76. 822. 1060.
Tom. II. pp. 327. 328. 608. 850. Tom.
III. pp. 25. 27. 246. 285. 317. 337. 388.
405. 414. 430. 601. 1013. 1108. 1110.
1114. 1144. Tom. IV. pp. 275. 527. 529.
540. 1389.
^t Tom. I. p. 221.
^u Tom. II. pp. 424. 425.

^w Ib. p. 434. { ^x Tom. II. p. 606.
^y Ib. pp. 901. 2. ^z Ib. p. 956.
^a Tom. III. p. 102.
^b Ib. p. 219. ^c Ib. p. 383.
^d Ib. p. 418. ^e Ib. p. 552.
^f Ib. p. 922. ^g Ib. p. 1012.
^h Ib. p. 1106. ⁱ Ib. p. 1664.
^k Tom. IV. p. 1575. ^l p. 137.
^m p. 364. ⁿ pp. 139. 222.
^o p. 243. ^p p. 403.
^q Ser. III. p. 15, and Ser. V. p. 25.
^r p. 249. ^s p. 255. ^t p. 30.
^u pp. 149. 206. 207. 213. 240. 353. 385.
392. 402.
^v p. 227. ^w p. 235.
^x p. 238. ^y pp. 273. 274.
^z p. 806. ^a p. 61.

monks^b. [Also by the book called] *A Warne-word to Waste-word*, [to prove] the service not in the vulgar tongue^c: [and in another book, entitled] *A Treatise of the Sacrament*^d. [Also by] Ric. Smithæus, *de Missæ Sacrificio*, [to prove] prayers for the dead^e. Also*, *De Baptismo Infantium*^f. Also*, *De externo Christi sacerdotio*, [to prove] the altars^h. Also*, *De Altaribus*, [to prove] the ceremony of the massⁱ. Also*, *In Confut. Argumentorum Joannis Juelli*, [to prove] the making of the chrism^k: [and the] chrism in baptism^l. [Also by] Harding in his *Detection of Jewel's Lies*, [to prove] the nine orders of angels^m: more sacraments than twoⁿ. [And by] Sanders, *Of the Lord's Supper*^o, [and to prove] the sacrifice of the altar^p: [and] adoration of the host^q. [Also by] Weston, *De triplici hominis officio*^r; [by] Ferd. Velloſillus, *In Advertent. Theol.*^s; [by] Baronius^t, [and to prove] effluxation in baptism^u: [by] Aquinas^w *Summæ*^x, [by] Fr. Fevard., Dadræus, and Cueilly in *Addit. ad Glossam*^y, [by] Coccius^z, [and to prove] the worshipping and making [the sign] of the cross^a: [the] nine orders of angels^b: the power of exorcisms^c: worshipping of saints^d: the book of Wisdom^e, [and] the book of Maccabees authentic^f: [that] scripture contains not all things necessary to salvation^g: free will^h: faith alone not sufficientⁱ: order of monks^k: habits, [tonsure,] and other ceremonies^l: the indelible character of baptism, confirmation, and holy orders^m: the sacrament of confirmationⁿ: baptism necessary to salvation^o: ceremonies

^b p. 72.^c p. 63.^d pp. 10. 24.^e pp. 42. 45.^f (In the original it is) "Item."^g p. 19.^h p. 25.ⁱ p. 53.^k p. 58.^l p. 59.^m pp. 142. 271.ⁿ p. 335.^o pp. 57. 105. 124. 315. 316. 415.^p pp. 225. 308.^q p. 301.^r Lib. II. pp. 48. 397. Lib. III. p. 43.^s pp. 54. 329.^t Tom. I. pp. 251. 620. 630. 805.^u lb. p. 482. Tom. II. p. 47.^w [These treatises (viz. "the Celestial and Ecclesiastical Hierarchy,"

are quoted in almost every page of the works of Thomas Aquinas. Ed.]

^x Part i. p. 3. [Part iii. pp. 143. 144. 146, &c.]^y Tom. IV. pp. 1442. 2567. Tom. VI. pp. 292. 1263. 1455.^z Tom. I. pp. 200. 328. 352. 459. 481. 697. 714. 736. 911. Tom. II. pp. 36. 92. 257. 272. 470.^a Tom. I. p. 233.^b Ib. p. 341.^c Ib. p. 404.^d Ib. p. 531.^e Ib. p. 633.^f Ib. p. 688.^g Ib. p. 769.^h Tom. II. p. 54.ⁱ Ib. p. 227.^k Ib. p. 350.^l Ib. pp. 440. 448.^m Ib. p. 485.ⁿ Ib. p. 589.^o Ib. p. 515.

of baptism^p: [and] the making of chrism^q. [Also by] Pierre Coton, [to prove] traditions^r: religious vows^s: shaving of priests^t: ceremonies of baptism^u: the sacrament of confirmation^v: the sacrifice of the altar^x: [and] prayers for the dead^y. [And, lastly, by] Leon. Coqueus, *In exam. Præf. monit.* [to prove the] ceremonies of baptism^z.

The Eighth Treatise.

Also*, his book of the *Cælestial Hierarchy*, censured as before,—[and yet] urged by the Rhemists^b, to prove the sacrifice of the altar^c, and nine orders of angels^d: [by] Bellarmine^e; [by] Ferd. Vellosill. in *Advertent. Theol.*^f: [by] the Master of the Sentences [to prove] nine orders of angels^g: by Fevardentius, Dadraeus, and Cueilly in *Addit. ad Glossam*^h: [by] Thomas Aquinasⁱ and by Canisius' *Catech.*^k

The Ninth Treatise.

Also*, his work, *De divinis nominibus*, [which is] urged by Coccius^l, [and] to prove the book of Wisdom^m, [and] the history of Susannah authenticalⁿ: Peter chief pastor of the church^o: [by] the Rhemists^p; [by] Walden^q; Bellarmine^r: [and to prove] free will^s. [Also by] Kellison in his *Survey*^t: [by] Weston, *De triplici hominis officio*^u; [by] Ferd. Vellosill. in *Advert. Theol.* [to prove] the book of Wisdom authentical^x; [by] Baronius^y, Aquinas' *Summæ*^z, Fevard., Dadraeus, and Cueilly in *Addit. ad Glossam*^a.

Also*, his book, *De Mystica Theologia*, [which is] urged by

^p Ib. pp. 529. 555. 558. 562. 567. 574.

^q Ib. p. 539. ^r Tom. i. p. 597.

^s Tom. ii. p. 954.)

^t Ib. p. 1000. ^u p. 1090.

^v p. 1111. ^x p. 1219.

^y p. 1376. ^z p. 176.

* In the original it is "Item."

^b p. 345. ^c p. 205.

^d p. 514. ^e Tom. iv. p. 584.

^f pp. 71. 97. ^g p. 136.

^h Tom. ii. p. 1520. Tom. iv. p. 2553.

ⁱ [Summa, Part. i. p. 7. Ed.]

[^k p. 379.]

^l Tom. i. pp. 2. 26. 39. 106. 119. 370. 736. 782. Tom. ii. pp. 3. 36. 77. 1156.

^m Tom. i. p. 633. ⁿ Ib. p. 668.

^o Ib. p. 799. ^p p. 345.

^q Tom. ii. p. 131. Tom. iii. p. 22.

^r Tom. i. pp. 150. 333. 380. 383.

440. Tom. iv. pp. 22. 681.

^s Ib. p. 835. ^t p. 643.

^u Lib. ii. p. 164. ^x pp. 151. 387.

^y Tom. i. pp. 294. 403. 411. Tom.

ii. p. 40.

^z Part i. pp. 7. 19. 24.

^a Tom. v. p. 258.

Walden^b, [and by] Coccius^c, to prove that the scriptures are obscure^d: [by] Bellarmine^e: Tho. Lincol.^f; Weston, *De triplici hominis officio*^g: Baronius^h: the Dowists on Genesisⁱ: Pierre Coton, to prove that the scriptures are obscure^k: [and Thomas Aquinas^l.]

The Tenth Treatise.

ST IGNATIUS^m lived in the year 100. His *third Epistle* to St Ignatius. *St John the Apostle*, and [the two following, one to] the blessed Virgin Mary, [and the other of Mary to him, are] censured by Possevineⁿ, the Jesuit, to be of no certain credit, although they are cited by St Bernard. [M. de la Bigne^o considers them apocryphal, or at least neither altogether certain nor genuine, although cited by more recent writers, as St Bernard, and several others.] [Nevertheless they are] urged by Cardinal Bellarmine^p, [and by] Pierre Coton^q to prove the antiquity of the word Pope.

The Eleventh Treatise.

JUSTIN MARTYR^r [lived] in the year 160. His *Book* of Just. Mart.

^b Tom. I. p. 26.

^c Tom. I. p. 39. ^d Ib. p. 761.

^e Tom. I. p. 365. ^f Ser. XII. p. 70.

^g Lib. III. p. 42.

^h Tom. I. p. 368. ⁱ p. 106.

^k Tom. I. pp. 565. 573.

^l [Summa, Part. i. p. 24. Secunda secundæ, p. 174. Ed.]

^m [Habentur igitur inter Græcorum PP. monumenta pro adulterinis vel supposititiis: . . . Ignatii Epistolæ. . . 1 et 2 ad Joannem Evangelistam et 3 ad Mariam Virginem, &c. Io. Geo. Walchii Bib. Patrist. p. 267. Ed.]

ⁿ "Non tam certæ fidei sunt, citantur tamen à S. Bernardo." Poss. in Appar. Tom. I. p. 802.

^o ["Quod attinet ad duas epistolas S. Ignatii ad Joannem, et ad duas alias sequentes, alteram Ignatii ad Mariam Deiparem,—alteram Mariæ ad Ignatium: tametsi eas, ut germanas vindicari sciamus a pluribus recentioribus, ut D. Bernardo, &c. . . . at cum illarum neque Eusebius, nec S.

Hieronymus, nec Nicephorus, nec ullus veterum, ad D. usque Bernardum meminert, qui alioqui accurate scripta Ignatii memoraverint, tutius fuerit easdem, vel in apocrypharum ordinem redigere, aut saltem, ut non omnino certas ac genuinas habere."—Bibl. vet. Patr. Tom. III. p. 5. Ed.]

^p Tom. I. p. 837. ^q Ib. p. 483.

^r [Habentur igitur inter Græcorum PP. monumenta pro adulterinis vel supposititiis: . . . JUSTINI Martyris 'Ερωτήσεις Χριστιανικαὶ ἐπὶ τοὺς Ἕλληνας *Quæstiones et responsiones ad Græcos*, qui liber suppositus, saltem interpolatus esse judicatur, quæ ibi Manichæorum mentio fit; 'Ερωτήσεις ἐληνικαὶ ἐπὶ τοὺς Χριστιανούς περὶ τοῦ ἀσωμάτου καὶ περὶ τοῦ Θεοῦ, καὶ περὶ τῆς ἀναστάσεως τῶν νεκρῶν *Quæstiones Græcæ ad Christianos de Incorporeo et de Deo et de resurrectione mortuorum et Ἀποκρίσεις Χριστιανικαὶ πρὸς τὰς προρήθειας ἐρωτήσεις Christianorumque ad eas*

Questions, is censured by Bellarmine^a to be amongst his works; but confidently averred by Possevino^r to be none of his. [And yet it is] urged by Coccius^s, to prove the lawful use of the cross^t; the Virgin Mary without sin^u; keeping and worshipping of relics^w: religious vows^x: baptism necessary to salvation^y: the use of chrism^z: [and] ceremonies of the mass^a. [Also by] Bellarmine^b; [and to prove] chrism in baptism^c, [by] Ferd. Vellosill. in *Advert.*^d: [by] Baronius^e: Fevard., Dadræus, and Cueilly in *Addit. ad Glossam*^f. [Also by] the Dowists on Genesis^g: [by] Pierre Coton, *de l'Institut. Cathol.*^h [and to prove] free willⁱ and religious vows^k: [and lastly, by] Leon. Coquæus, *Præfat. monit. Jac. R.* 176.

The Twelfth Treatise.

Anicetus.

ANICETUS, Pope of Rome, lived Anno [Dom.] 165. There is an epistle, said to be written by him, [but] censured by Cardinal Bellarmine^l to be falsely entitled unto him, and to be doubted whether it be his or no. [And yet it is] urged by Gratian^m [and also to] prove shaving of priestsⁿ: [and] all appeals to Rome^o. By Walden^p: by Fevard., Dadræus, and Cueilly^q: and by Bellarmine himself, to prove the pope's supremacy^r,

responsiones, qui liber appendicis loco memoratis *Questionibus ad Græcos* subjungitur; item *Ἀποκρίσεις πρὸς τοὺς ὀρθοδόξους, περὶ τῶν ἀναγκαίων ζητημάτων ad Orthodoxos responsionum ad quasdam Christianas questiones Liber*, quo multa traduntur, quæ juniorem Scriptorem produnt, sive ille sit Justinus Siculus, sive alius quis^a.
10. Geo. Walchii Bib. Patrist. pp. 267, 8. ED.]

^a "*Questionum, quæ habentur inter opera, Sancti Justin.*"—Bell. Disput. de Contr. Tom. iv. de bonis operibus in particul. Lib. i. cap. xvi. p. 300.

^r "*Certum est—non esse Justin.*" Poss. in Appar. Tom. i. p. 996.

^s Tom. i. pp. 3. 26. 179. 352. 447. 705. Tom. ii. pp. 77. 506. 558. 971. 1121.

^t Tom. i. p. 233.

^u Ib. p. 263.

^w Ib. p. 566.

^x Tom. ii. p. 425.

^y Ib. p. 515.

^z Ib. p. 539.

^a Ib. p. 775.

^b Tom. ii. p. 836. Tom. iii. pp. 371. 687.

^c Ib. p. 405.

^d p. 139.

^e Tom. i. pp. 505. 565. [Ed. 1597.]

^f Tom. ii. pp. 493. 498. 579. Tom.

vi. p. 933.

^g p. 15.

^h Tom. i. pp. 36. 209. Tom. ii. p. 1077.

ⁱ Tom. ii. p. 850.

^k Ib. pp. 944.

^l "*Sed non est ea epistola prorsus indubitata, fortè enim falsum titulum præ se fert.*"—Bell. Disput. de Contr. Tom. ii. de monachia, Lib. ii. Cap. xl. p. 371.

^m pp. 334. 340. 479.

ⁿ p. 115.

^o p. 874.

^p Tom. ii. p. 197.

^q Tom. iv. p. 1442.

^r Tom. i. p. 763.

^a "*Maturini VBYSSIERE LA CROZE D. qua ostenditur, Scriptorem questionum ad orthodoxos, qui vulgo putatur Justinus Mart.,*

Diodorum esse Tarsensem: in Biblioth. Brem. CL. V. p. 656."

and, shaving of priests^a: [also by] Pierre Coton, to prove, shaving of priests^t: [and by] Leon. Coquæus, *Exam. Præfat. mon.* to prove, the pope's supremacy^u.

The Thirteenth Treatise.

ORIGEN^w lived in the year 230. His *Treatises* or *Homilies upon Job* are censured, and thought by Possevine^x, and Sixtus Senensis, to be thrust amongst his works, and to be none of his: and Cardinal Baronius^y sheweth it to be another man's work. [And yet it is] urged by Coccius^z, to prove invocation of saints^a; [by] Bristow in his *Reply to Fulke*, [to prove] oblations for the dead^b; [and by] *The Ordinary Gloss*^c, through its exposition upon Job: [and "also by Baronius himself notwithstanding his censure."] ^d.

The Fourteenth Treatise.

HIS *Commentary*, or Fragment of a commentary, upon the two first chapters of the *Canticles* [is] censured not to be his. In some old copies it is found, (as Possevine^e sheweth us,) in St Jerome's name. The Master of the Sentences citeth testimonies out of it, in Ambrose's name^f. [And yet it is] urged by Coccius^g, to prove that the saints in heaven pray for us^h—[and that the] books of the Maccabees [are] canonicalⁱ. [Also by] Walden [to prove] the use of the chrism^k; [by] Nic. Sanders, *Of the Supper of our Lord*^l: [by] Fevard., Dadraeus, and Cueilly^m, [and by] Pierre Coton, [to prove], that the saints in heaven pray for usⁿ: [and that] good works [are] necessary^o.

^a Tom. II. p. 607.

^t Tom. II. p. 993. ^u Ib. p. 286.

^w [Vid. Io. Geo. Walchli Bib. Patr. p. 269. Ed.]

^x "Habemus Origenicis Voluminibus insertum duplex explanationum Opus;—sed neutrum Originis est."—Poss. in Appar. Tom. II. p. 187. Sixt. Sen. tum in præf. tum etiam, Lib. IV. p. 304.

^y "Cognoscas alterius potius auctoris opus illud esse quam Originis."—Baron. Tom. III. p. 46.

^z Tom. I. pp. 4. 106. 620. Tom. II. pp. 25. 212.

^a Tom. I. p. 486.

^b p. 242.

^c Tom. III. pp. 10. 12.

^d Tom. I. p. 281. Tom. II. p. 307. Ed.]

^e "In vetustis quibusdam codicibus erat nomine Hieronymi prænotatum."—Poss. in Appar. Tom. II. p. 188. Sixt. Sen. Lib. IV. p. 305.

^f Lib. III. dist. 29. Et D. Thomas in 2. 9. 26. ib.

^g Tom. I. p. 599. Tom. II. p. 17.

^h Tom. I. p. 467.

ⁱ Tom. I. p. 688.

^k Tom. III. p. 107.

^l p. 351.

^m Tom. IV. 2581.

ⁿ Tom. I. p. 144.

^o Tom. II. p. 888.

The Fifteenth Treatise.

ALSO^p, his *Treatises upon the 36, 37, and 38 Psalms* are censured [by Possevine^q] to have been put forth in Origen's name. [And yet they are] urged in Psalm 36, by Coccius^r, [and by] Bristow in his *Reply to Fulke*, to prove, purgatory^s.

The Sixteenth Treatise.

PSALM 37 [is urged] by Coccius^t, to prove the Book of Judith authentic^u, [and] auricular confession^v: [by] Harding in his *Confutation of the Apology*, [to prove], auricular confession^x: [by] Bellarmine^y, Tho. Linc.^z, [and] Nic. Sanders, *Of the Supper of our Lord*^a.

The Seventeenth Treatise

[is urged] in Psalm 38, by Coccius^b to prove, the virtues of the cross^c: [and] purgatory^d: [by] Tho. Lincol.^e [and] Pierre Coton^f.

The Eighteenth Treatise.

Cyprian. CYPRIAN lived in the year 250. In Cyprian's name there are many books counterfeited^g; as first, *De Cardinalibus Christi operibus*, 12 Treatises, [which are] censured by Bellarmine^h, sometimes doubtfully,—sometimes resolutelyⁱ, not to be his: “but so far off^k, that the author of those Sermons lived without doubt,” (saith the Cardinal,) “long since after

^p (In the original) “Item.”

^q “*Extant adhuc sub nomine Origenis.*”—Poss. in Appar. Tom. II. p. 168.

^r Tom. II. pp. 188. 1060. 1156.

^s p. 243. ^t Tom. II. p. 177.

^u Tom. I. p. 652.

^v Tom. II. p. 810.

^x p. 70. ^y Tom. III. p. 1368.

^z Ser. x. p. 57. ^a p. 48.

^b Tom. I. p. 625.

^c Ib. p. 234. ^d Tom. II. p. 849.

^e Ser. VII. p. 39. ^f p. 1079.

^g [Vid. Io. Geo. Walchii Bib. Patrist. p. 273. ED.]

^h “*Cyprianus seu quicumque fuit auctor.*”—Bell. Disput. de Contr.

Tom. III. De Sacramento ordinis. Lib. I. Cap. iii. p. 319, [et passim.]

[ⁱ “*Revera non est Cypriani.*”—Disput. de Contr. Tom. III. de sacramento confirmat, Lib. II. Cap. vi. p. 87. “*Sermones Cypriani de operibus Cardinalibus Christi, sint apud nonnullos dubiæ scripturæ, vel etiam supposititiæ.*”—Id. p. 88. ED.] Et alibi multis in locis.

^k “*Qui falso inscribuntur Cypriano, cum sint auctoris antiqui et docti, sed Cypriano, immo et August. sine dubio posterioris.*”—Bell. Disput. de Contr. Tom. IV. de amissa gratiæ, Lib. VI. Cap. ii. p. 100.

the time of St Augustine." Baronius¹ and Possevino^m, though they seem to doubt hereof, yet they both agree, that without all peradventures it was some learned and ancient man's work, that lived very near about Cyprian's time, and is of good credit. Pameliusⁿ wadeth a little further than the rest; and to credit these sermons the more, he would have us to believe that it was either Cyprian that wrote them, or one, at the least, altogether as ancient as he. The reason, which moved him to think so, is this: the books, (as the printed copies do bear us in hand,) are dedicated unto Cornelius the pope, who lived undoubtedly in Cyprian's time^o; but this opinion is crossed by Bellarmine, who, (as we have declared unto you,) makes the author to live some hundred of years after Cornelius: so that he doth, in effect, tax the boldness of him that first put Cornelius' name in the forefront of the book. And the fraud doth more plainly appear, in that we find the book in a very ancient copy written in All-Souls' Library^p, where the author of these Sermons is reported to be a far later writer, that lived in St Bernard's^q time, to whom he hath written one or two Epistles, called *Arnaldus Bonavillacensis*. The book is dedicated, not unto Cornelius^r the pope, who lived in the year 254; but unto Hadrian the Fourth, who was created pope in the year 1154, and succeeded Eugenius the Third, to whom Bernard writ his books *Of Consideration*. Thus we see unto what narrow shifts our adversaries are driven, for want of Fathers. Let us proceed, and see what use they are driven to make of these weak helps they have.

¹ "Cyprianus, vel qui alius fuerit auctor, qui scripsit de operibus Cardinalibus."—Bar. Tom. I. p. 73. "Rejicitur sententia auctoris illius, quisque fuerit, qui scripsit de Operibus Cardinalibus, (quod quidem opus Cypriani nomine est insignitum)."—Id. Tom. I. p. 117.

^m Poss. in Appar. Tom. I. p. 394.

ⁿ "Etsi stilius nonnihil hesitationis adferat, multa tamen sunt, quæ aut D. Cypriani esse persuadeant, aut ut minimum scriptoris æque vetusti." Pamel. in Præfat. ad Tom. III.

^o They both flourished in the year of our Lord 250. Coccius in his Chronological Table, before his first Tome.

^p In Oxford, of the foundation of H. Chichely.—See the Catalogue of MSS. Num. 25.

^q Bern. Tom. II. Epist. 310.

^r Incipit Prologus Domini Arnaldi Abbatis Bonævallis in l. de Cardinalibus Christi operibus, quem scripsit ad Adrianum Papam.—MSS. Cod. in Bibliotheca Coll. Omn. Anim.—Oxon. Num. 25.

First, the Preface unto these sermons is urged by Coccius*, [and] Bellarmine†.

The Nineteenth Treatise.

De Nativitate Christi, Ser. i. [is] urged by Coccius^a to prove the Virgin Mary without sin^w: that she is to be worshipped^x: free will^y: evangelical counsels^z: the vow of virginity^a: [and] the sacrament of matrimony^b. [It is also urged by] Bellarmine^c [to prove] the Virgin Mary without sin^d: [by] Parsons' *Convers.* [to prove] free will^e: [by] Baronius^f, Fevard., Dadræus, and Cueilly^g in *Addit. ad Glossam ordinariam*, [and] Pierre Coton^h.

The Twentieth Treatise.

THE second Sermon,—of *His circumcision*,—[is] urged by Bellarmine to prove baptism necessary to salvationⁱ.

The Twenty-first Treatise.

THE third,—of *the Epiphany, the Star, and the Wise men*,—[is] urged by Coccius^k, to prove that saints in heaven pray for us^l: invocation of saints^m: the use of holy waterⁿ: [and] of incense^o. [Also by] Baronius^p, Fevard., Dadræus, and Cueilly in *Addit. ad Glossam^q*.

The Twenty-second Treatise.

The fourth,—of *His Baptism*,—[is] urged by Coccius^r, to prove that a man may fulfil the law^s [and] the vow of obedience^t. [Also by] Harding in his *Confutation of the Apology^u*, [to prove] that the sacraments contain grace in them^v. Also^x, in his rejoinder to Mr Jewel^y. [Also by] Bellarmine^z;

* Tom. i. p. 333. Tom. ii. p. 7.

† Tom. iii. pp. 414. 1664.

^a Tom. i. p. 279. ^w Tom. i. p. 265.

^x Ib. p. 310. ^y Tom. ii. p. 63.

^z Ib. p. 343. ^a Ib. p. 400.

^b Ib. p. 993. ^c Tom. iv. 323.

^d Tom. iv. p. 82. ^e Part i. p. 146.

^f Tom. i. pp. 66, 67.

^g Tom. vi. p. 71.

^h Tom. i. p. 68. Tom. ii. p. 849.

ⁱ Tom. iv. pp. 454. 475. 478.

^k Tom. i. pp. 222. 451.

^l Ib. p. 472.

^m Ib. p. 489.

ⁿ Tom. ii. p. 634.

^o Ib. p. 748.

^p Tom. i. p. 73.

^q Tom. v. p. 58. Tom. vi. p. 136.

^r Tom. i. p. 786. Tom. ii. pp. 478. 509.

^s Tom. ii. p. 221. ^t Ib. p. 414.

^u p. 60.

^v p. 85.

^x (In the original text) "Item."

^y pp. 117. 119.

^z Tom. iii. pp. 81. 372.

[by] Allen, *Of the Power of the Priesthood*^a, [and to prove that there are] more sacraments than two^b. [Also by] Will. Reynolds, *Of the Sacrament*^c; Canisius' *Catechism*^d, [and] Pierre Coton^e.

The Twenty-third Treatise.

THE fifth Sermon,—*of His Fasting and Temptation*,—[is] urged by Coccius^f to prove fasting meritorious^g. [Also by] Baronius^h, [and] Fevard., Dadræus, and Cueilly, in *Addit. ad Glossam*ⁱ.

The Twenty-fourth Treatise.

THE sixth Sermon,—*of the Lord's Supper*,—[is] urged by Coccius to prove [that] Christ's presence [is] to be adored in the sacrament^k, [and by] the Rhemists in their *Annotations on the New Testament*, [to prove] transubstantiation^l: the sacrifice of the altar^m: [and] the words of consecration, [which are] to be saidⁿ. [Also by] Harding in his *Rejoinder* against Jewel's *Reply of the Mass*, [it is urged to prove] transubstantiation^o, [and] the sacrifice of the altar^p. Also*, in his *Rejoinder*^q [to prove] the sacrifice of the altar^r, [and] the words of consecration [which are] to be said^s. Also, in his answer to Jewel's *Challenge*^t, [to prove] Christ's presence to be adored in the sacrament^u: the priest's saying mass for another^v: [and] the sacrifice of the altar^x. [It is also urged by] Heskins in his *Parliament*[†], [to prove] transubstantiation^y, [and] the sacrifice of the altar^z. [By] Bellarmine [to prove that there are] more sacraments than two^a: the words of consecration [which are] to be said by the priest^b: transubstantiation^c: [the] receiving under one kind^d: the sacrifice of the altar^e: [and

^a pp. 29. 109.

^b p. 152.

^q pp. 120. 148.

^r pp. 53. 106.

^c p. 198.

^d p. 221.

^s p. 74.

^t p. 14.

^e Tom. II. p. 802.

^u pp. 111. 117.

^v p. 172.

^f Tom. II. p. 95.

^g Ib. p. 284.

^x p. 174.

[†] p. 371.

^h Tom. I. p. 117.

^y pp. 35. 36. 180. 224. 228. 247. 252.

ⁱ Tom. I. p. 728. Tom. IV. p. 1791.

256.

Tom. V. p. 79.

^z pp. 70. 182. 267. 275. 335.

^k Tom. II. p. 692.

^l pp. 79. 124.

^a Tom. III. p. 247.

^m pp. 204. 447. 617. 629.

^b Tom. III. p. 469.

ⁿ p. 452.

^o pp. 44. 92. 112.

^c Tom. III. pp. 575. 738.

^p pp. 20. 42. 230.

^d Tom. III. pp. 875. 909.

^q In the original text, "Item."

^e Tom. III. pp. 952. 1043.

that] the mass is a propitiatory sacrifice^f. [Again,] Parsons in his *Review of Ten Public Disputations* [urges it to prove] transubstantiation^g. [It is also urged by] Allen in his *Defence of Purgatory*, [to prove] the sacrifice of the altar^h; [in] Dorman's *Proofs against Jewel*ⁱ; [and in] Kellison's *Survey*, [to prove] transubstantiation^k. [Also by] Tho. Lincoln^l, Will. Reynolds, *Of the Sacrament*^m, [to prove] the sacrifice of the altar^m, [and] transubstantiationⁿ: [in] Rastall's *Reply*[†] [to prove] transubstantiation[‡]: [in] Canisius' *Catechism*^o, [to prove that] sacraments confer grace, *ex opere operato*^p: transubstantiation^q: [and that] the mass [is] a propitiatory sacrifice^r. *A Treatise of the Blessed Sacrament* [also urges it to prove] transubstantiation^s; [as do] Ric. Smith, in *Confut. Arg. Joannis Juelli*, [to prove] transubstantiation^t: [and the] ceremony of the mass^u: Nic. Sanders *Of the Supper, &c.* [to prove] transubstantiation^v: [that] sacraments confer grace, *ex opere operato*^x: that wicked men eat of the body of Christ^y: [and] the sacrifice of the altar^z: Weston, *De triplici hominis officio*, [to prove the sacrifice of the altar^a: Velloſillus in his *Advertisements*^b, the Dowists on Exodus^c, [and] Pierre Coton [to prove] transubstantiation^d.

The Twenty-fifth Treatise.

THE seventh,—*De Ablutione Pedum*,—[is] urged by Coccius to prove the sacrament of orders^e: [by] Bellarmine^f [to prove] the sacrament of confirmation^g: [by] Will. Reynolds, *Of the Sacrament*^h: Canisius' *Catechism*ⁱ, Baronius^k, [and by] Pierre, Coton [to prove] concupiscence no sin^l, [and] the sacrament of orders^m.

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| ^f Tom. III. pp. 1048. | ^w pp. 20. 24. 67. 92. 172. 201. 312. |
| ^g pp. 118. 157. 236. 327. ^h p. 192. | 314. 315. 316. |
| ⁱ p. 69. ^k pp. 727. 728 | ^x p. 25. ^y pp. 44. 48. |
| ^l Ser. VII. p. 40. Ser. VIII. p. 44. | ^z p. 298. ^a Lib. II. p. 404. |
| Ser. IX. p. 49. Ser. x. p. 55. Ser. XII. | ^b p. 360. ^c p. 189. |
| p. 72. | ^d Tom. II. pp. 1173. 1211. |
| ^e p. 364. ^m p. 12. | ^e Tom. II. p. 887. |
| ⁿ p. 38. [†] p. 155. | ^f Tom. III. pp. 247. 427. 1200. |
| [‡] pp. 90. 199. ^o p. 247. | ^g Ib. p. 433. Tom. IV. p. 381. |
| ^p p. 200. ^q p. 261. | ^h p. 147. ⁱ p. 221. |
| ^r p. 274. ^s pp. 4. 12. 76. | ^k Tom. I. p. 380. |
| ^t pp. 48. 69. ^u p. 61. | ^l Tom. II. p. 874. ^m Ibid. p. 1285. |

The Twenty-sixth Treatise.

THE eighth,—*De Unctione Chrismatis*,—[is] urged by Coccius to prove Limbus patrum^a: [by] the Rhemists, *On the New Testament*, [to prove] chrism in confirmation^o: [in] Harding's *Rejoinder* to Mr Jewel's *Reply of the Mass*, [to prove] transubstantiation^p, [and the] sacrifice external^q: [by] Bellarmine [to prove that there are] more sacraments than two^r: the sacrament of confirmation^s: [and the use of] chrism in confirmation^t. [Also in] Canisius' *Catechism*, [to prove the sacrament of^u, and the use of] chrism in confirmation^v: [by] Baronius [to the same purpose^x]: [by] the Dowists on Genesis^y; [and by] Pierre Coton [to prove] chrism in confirmation^z, [and] the use of it^a, [and] the sacrament of confirmation^b.

The Twenty-seventh Treatise.

THE ninth,—*De Passione*,—[is] urged by Coccius^c [and] Baronius^d.

The Twenty-eighth Treatise.

THE tenth,—*De Christi Resurrectione*,—[is] urged by Coccius^e.

The Twenty-ninth Treatise.

THE eleventh,—*De Christi Ascensione*,—[is] urged by Coccius^f.

The Thirtieth Treatise.

THE last Sermon,—*De Missione Spiritus Sancti*,—[is] urged by Bellarmine^g.

The Thirty-first Treatise.

ALSO* his treatise *De aleatoribus* is censured to be none of his by Possevino^h; and yet [it is] urged by Coccius to prove

^a Tom. i. p. 168. ^o p. 313.

^p pp. 110. 111. ^q pp. 240. 243.

^r Tom. III. pp. 243. 247.

^s Ib. p. 408. ^t Ib. pp. 419. 422.

^u pp. 231. ^v pp. 233. 235.

^x Tom. i. p. 290. ^y p. 95.

^z Tom. i. p. 692. ^a Ib. p. 712.

^b Ib. p. 1119. ^c Tom. II. p. 96.

^d Tom. i. p. 100.

^e Tom. i. p. 168. Tom. II. pp. 20. 1083.

^f Tom. i. p. 191. Tom. II. pp. 1141. 1160.

^g Tom. i. p. 424.

^h (In the original text) "Item."

ⁱ *Opus attributum Cypriano*.—Poss. in Appar. Tom. i. p. 395.

the distinction of sins^k: [by] Landulphus à Columna, in *Breviario Histor.*, [by] Antoninus, *Summa Histor.*, [by] Phil. Bergom. in *Supplem. Chron.*, and Trithemius.

The Thirty-second Treatise.

ALSO*,—*Adversus Judeos, qui Dominum nostrum Jesum Christum insecuti sunt*,—[is] censured by Pamelius^l thus; that by certain arguments it is found to be none of his;—[and yet it is] urged by Baronius^m, Fevard., Dadræus, and Cueilley, in *Addit. ad Glossam*ⁿ.

The Thirty-third Treatise.

ALSO*,—*Ad Novatianum Hæreticum*,—[is] censured by Possevine^o to be none of his, [and yet it is] urged by Weston, *De triplici hominis officio*[†].

The Thirty-fourth Treatise.

ALSO*,—*De Revelatione Capitis S. Joannis*,—[is] censured not to be his, by Cardinal Baronius^p, and Possevine^q the Jesuit. Pamelius goes a little further, and says "it is as clear as the sunshine at noonday, that it never was written by Cyprian^r;" [nevertheless it is] urged in Thos. Harding's *Detection of sundry foul Errors, Lies, Slanders, and other False Dealings*^s.

The Thirty-fifth Treatise.

ALSO*,—*De Singularitate Clericorum*,—[which is] censured by divers, as Pamelius and Possevine^t, which declare it to be Origen's. It may be whose it will for Bellarmine^u; [and yet

^k Tom. II. p. 111.

^l (In the original text) "Item."

^m "Certis argumentisprehendi aliorum esse auctorum."—Pamel. in Præfat. ad Tom. III.

ⁿ Tom. I. p. 805

^o Tom. IV. p. 520.

^p "Opus attributum Cypriano."—Poss in Appar. Tom. I. p. 395.

[†] Lib. II. p. 284.

^q In Martyrol.

^r "Opus Cypriano attributum."—

Poss. in Appar. Tom. I. p. 395.

^s "Atqui luce meridiana clarius est, Cypriani non esse."—Pam. Tom. III. p. 576.

^t p. 38.

^u "Cypriani non esse." In arg. libri. Tom. III. p. 520. Poss. in Appar. Tom. I. p. 395.

^v "Cyprianus, sive quicumque est auctor."—Bellar. Disput. de Contr. Tom. III. de Clericis, Lib. I. cap. XIX. p. 316.

it is] urged by the Rhemists, on the New Testament^w: [by] Bellarmine^x [himself and also by] Baronius^y to prove the marriage of priests unlawful.

The Thirty-sixth Treatise.

ALSO*,—*De duodecim abusionibus sæculi*,—[is] censured thus by Pamelius and Possevine^z, not to be Cyprian's, nor Augustine's, who stands charged with it. The style is different from Cyprian. The testimonies of scripture are cited according unto the Latin of Jerome, and not after the Greek of the Septuagint. If it be lawful to guess at the author, amidst such uncertainties, the book was written either by one Ebrardus, or Joannes Climacus. [And yet it is] urged by Coccius to prove almsdeeds to be meritorious^a, [by] Walden^b, [and] Gratian in *Jure Canonico*^c.

The Thirty-seventh Treatise.

ZENO lived in the year 260. There are divers *Sermons* ex- Zeno. tant in his name, by Sixtus Senensis thus censured:—"These sermons, which were put forth an hundred years ago, by one Guarinus Veronensis, it is manifest" (saith he) "that, for the greatest part, they are borrowed of divers authors, which lived almost 200 years after his time^d:" [and yet they are] urged for all this very frequently by Coccius^e to prove, Limbus patrum^f, that true Samuel appeared^g: the book of Baruch^h, the Song of the Three Childrenⁱ, the History of Susanna^k, the story of Bel and the Dragon^l, and the book of the Maccabees,

^w p. 571.

^x [Ut supra.—Tom. III. p. 316.]

^y Tom. I. p. 511. Tom. II. p. 456. Tom. III. p. 354.

* (In the original text) "Item."

^z "*De duodecim abusionibus sæculi perperam Cypriani adscriptis.—Stilus tamen, ipso Trithemio teste, et scripturæ citatæ juxta versionem D. Hieronymi, non juxta 70. satis arguunt, neque ipsius esse, neque etiam D. Augustini; cui ascribitur Tom. 9. Si quid in re incerta conjicere licet, aut Ebrardi cujuscumque est,—aut—Joannis Climaci.*"—Pamel. in arg. hujus libri. p. 596.—Poss. in Appar. Tom. I. p. 395.

^a Tom. II. p. 329.

^b Tom. I. pp. 339. 459.

^c p. 1350.

^d "*Constat hos sermones, (pro quibus Guarinus Veronensis, orator, centum abhinc annis—emisit in lucem,) majori ex parte collectos esse ex diversis autoribus, qui ducentis, pene annis fuerunt Zenone posteriores.*"—Six. Sen. lib. IV. p. 335.

^e Tom. I. p. 739. Tom. II. p. 585.

^f Tom. I. p. 168.

^h Ib. p. 648.

^k Ib. p. 671.

^l Ib. p. 677.

^g Ib. p. 526.

ⁱ Ib. p. 665.

authentic^m: Peter, chief of the apostlesⁿ: free will^o: vow of chastity^p: exorcism in baptism^q: [and] prayers for the dead^r.

The Thirty-eighth Treatise.

Arnobius.

ARNOBIVS lived in the year 300. He is said to have written *Commentaries on all the Psalms*, [which are] censured by the incongruity of the style, innumerable solecisms, and barbarisms, which are in it, in the judgment of Sixtus Senensis to be as far different from his other writings, as heaven is from earth^s. Neither is this the opinion of Sixtus [Senensis] alone, but of others also^t: and yet [it is] urged by Coccius to prove the blessed Virgin without sin^u, Peter's primacy^v, free will^x, no justification by faith alone^y, transubstantiation^z, [and] the sacrifice of the altar^a. [Also by] Harding, in his *Rejoinder* against Jewel's *Reply of the Mass*, [to prove] the sacrifice of the altar^b: [by] Bellarmine, to the same purpose^c, [and to prove] free will^d; [by] Tho. Lincoln.^e, Ric. Smithæus, *De externo Christi sacrificio*, [to prove] the sacrifice of the altar^f: [by] Harding in his *Detection of Mr Jewel's Lies*, [to prove] Peter's primacy^g; [by] Nic. Sanders, *Of the Supper of our Lord*, [to prove that] the wicked receive Christ's body^h: [and] transubstantiationⁱ: [by] Baronius [to prove] Peter's primacy^k; [and by] Lyra^l, *Per universum librum Psalmorum*.

The Thirty-ninth Treatise.

Marcellus.

MARCELLUS, pope of Rome, lived A. D. 304. There is an epistle of his written to Maxentius, [which is] censured

^m Tom. i. p. 690. 739.

ⁿ Ib. p. 805. ^o Tom. ii. p. 63.

^p Ib. p. 400. ^q Ib. p. 569.

^r Ib. p. 858.

^s "Stylus inconditus, ac sermo, innumeris solacismis, et barbarismis scatens, palam arguit, autorem magis, quam calum a terra distare ab Arnobio illo."—Sext. Sen. lib. iv. p. 217. et in Præfat.

^t "Neque Sixto Senensi, neque aliis probantur."—Poss. in Appar. Tom. i. p. 117. "Certe non est Arnobius ille, præceptor Lactantii—sed aliquis multo

recentior."—Bell. Disput. de Contr. Tom. iv.—de amissa gratiæ. Lib. iv. cap. ix. p. 64.

^u Tom. i. p. 265. ^v Ib. p. 807.

^x Tom. ii. p. 66. ^y Ib. p. 236.

^z Ib. p. 621. ^a Ib. p. 682.

^b pp. 47. 206. ^c Tom. iii. p. 955.

^d Tom. iv. p. 848.

^e Serm. ix. p. 51. Serm. xii.

^f p. 29. ^g p. 148.

^h p. 80. ⁱ p. 287.

^k Tom. i. pp. 239. [360.]

^l Tom. iii. p. 434.

to be written in his name by Cardinal Baronius^m, because the things therein mentioned do not well hang together, [but are] supposed to be patched and pieced by somebody, [and yet] urged by Gratianⁿ, in the Canon law, [as well as] to prove that all causes are to be brought to Rome^o, [and by] Leon. Coquæus, *Exam. Præfat. Mon. Jac. R.* 287.

The Fortieth Treatise.

MARCUS, another bishop of Rome, [lived] A. D. 340. An ^{Marcus.} epistle of his is said to be written to Athanasius, [which is] censured of imposture by Cardinal Baronius^p. His reason is good, because Marcus' letter bears date the 10 Calends of November, and he himself died the same year in the Nones of October; [and yet it is] urged by Coccius to prove, that saints in heaven pray for us^q, [and] the pope's supremacy^r.

The Forty-first Treatise.

ATHANASIUS lived A. D. 340. There is a certain *Book* ^{Athanasius.} *of Questions unto Antiochus*, published in his name, [which is] censured diversly. Sixtus Senensis^s suspects it to be gathered out of divers writings of the ancient fathers, by some student or other; but Possevine^t says, "it is evident that the book is falsely ascribed unto him;" [and yet it is] urged by Coccius^u, to prove nine orders of angels^v: that saints departed know all things^x: images lawful^y: distinction of sins^z: orders of monks^a: baptism necessary to salvation^b: the sacrament of penance^c: [purgatory, and] prayers for the dead^d: [and] antichrist to be a certain person^e. [Also by] Harding in his first *Rejoinder* [to prove] the sacrifice of the

^m "Extatejusdem Marcelli ad Marc-
entium—scripta epistola, de qua haud
adeo mirari quis debet;—Ceterum
epistolam illam additamentum aliquod
extrinsecus accepisse putamus quod res
ibi scriptæ parum sibi cohæreant."—
Bar. Tom. III. p. 27.

ⁿ p. 473. ^o p. 68.

^p "Sed et quonam pacto Marcus
potuit decimo Kalendas Novembris
scripsisse ad Athanasium, cum hoc ipso
anno Nonis Octobris reperiatur esse
defunctus."—Bar. Tom. III. p. 396.

^q Tom. I. p. 472. ^r Ib. p. 857.

^s "Suspicio hunc ex variis patrum
scriptis collectum a studioso quopiam."
Sixt. Sen. Lib. IV. p. 218.

^t "Constat ψευδεντυγραφον esse."—
Poss. in Appar. Tom. I. p. 127.

^u Tom. I. p. 4. Tom. II. pp. 3, 926.

^v Tom. I. p. 342. ^x Ib. p. 506.

^y Ib. p. 552. ^z Tom. II. p. 109.

^a Ib. p. 350.

^b Tom. II. pp. 491, 515.

^c Ib. p. 782. ^d Ib. p. 850.

^e Ib. p. 1060.

altar^f: [by] Bellarmine [to prove] prayer for the dead^g; [by] Allen in his *Defence of Purgatory*, [to prove] prayer for the dead^h: [and by] Baronius [to prove] Dionysius' (the Areopagite) book *De Cœlest. Hierar.*ⁱ

The Forty-second Treatise.

ALSO*, *Libellus de imagine passionis Christi*, [which is] censured by Baronius in his *Martyrology*, to be without doubt none of his^k; [and yet it is] urged by Coccius, to prove churches built in honour of saints^l; [by] Bellarmine [to prove] worshipping of images^m: [by] Dorman in his *Proofs against Jewel*ⁿ, [and by] Canisius in his *Catechism*, [to prove] transubstantiation^o.

The Forty-third Treatise.

Dorotheus. DOROTHEUS, [bishop of Tyre,] lived in the year 350. He is said to have written a book called a *Synopsis [de vitæ Esaiæ]*, [which is] censured [and said by Baronius in his *Martyrology*] to be attributed unto him by an error^p. "The whole discourse is full of lying, and fabulous reports:" so saith Bellarmine^q, to say no more of it; [and yet it is] urged by Coccius to prove, [that] the saints departed pray for us^r, [that the] relics of saints [are] to be worshipped^s, [and] Peter's primacy^t.

The Forty-fourth Treatise.

Damasus. DAMASUS, pope of Rome, lived in the year 367. There is a book current in his name, *Of the Lives of the Bishops of*

^f p. 53. ^g Tom. II. p. 739.

^h p. 134. 249. ⁱ Tom. II. p. 49.

^k (In the original text) "Item.

^l "Plane constat auctorem illius historię non esse Athanasium [Alexandrinum Episcopum, ut habet recens inscriptio, nec in Synodo tanquam Athanasii illius cognitam, &c.]"—et paulo post: "alicujus alterius potius Athanasii in Syria Episcopi, quam Alexandrini, tractatus ille conspicitur." Baron. Martyr. Nov. 9. p. 435. ["Dubium esse possit, an sit hoc opus Magni Athanasii."] Bell. Tom. II. Disput. de Contr.—De imag. sac. Lib. II. cap. ix. p. 448.

^l Tom. II. p. 258.

^m Tom. II. p. 978.

ⁿ p. 70.

^o p. 121.

^p "Increbuit error, ut putarent nonnulli hunc ipsum auctorem esse."—Bar. Martyr. Jun. 5. p. 216.

^q "Porro synopsis, quę Dorotheo Tyrensi falsò adscribitur,—plenam esse narrationibus confictis,—atque mendacibus.—(ut alia prætermittam.)"—Bell. Disput. de Contr. Tom. I. de Romano Pontifice, Lib. II. cap. II. p. 157.

^r Tom. I. p. 468.

^s Ib. p. 567.

^t Ib. pp. 800. 816.

Rome, commonly called *Liber Pontificalis*, [which is] censured to be written in his name by Possevino^u and Baronius^w, containing many things untrue, repugnant unto the truth of the story, so fabulous that they have been hissed out for lies, written by another, not by him;—or, rather collected, as an hotch-potch, out of divers authors; [yet, notwithstanding this, it is] urged by Coccio^x to prove the worshipping of images^y, Constantine's baptism by Sylvester^z: Liberius no Arian^a: order of monks^b: chrism in baptism^c: the mass^d: the chalice and other vessels^e: massing vestments^f: [and] burning of incense^g. [Also by] Pierre Coton [to prove] Constantine's baptism by Sylvester^h.

The Forty-fifth Treatise.

AMBROSEⁱ lived in the year 370. His *Exposition on the* Ambrose.
Apocalypse [is] censured to be a bastard treatise by Sixtus
Senensis^k, [and by Possevino to be] put forth by Cuthbert

^u "*Alterius fuit,—non hujus Damasi.*"—Poss. in Appar. Tom. i. p. 410.

^w "*Liber Pontificalis, qui tamen falso adscribitur Damaso.*"—Bar. Tom. i. p. 306. "*Liber de Pontif. Rom. qui fertur nomine Damasi.*"—Id. Tom. i. p. 371.

^x "*Ex libro vulgato nomine Damasi de Romanis Pontificibus; sed a diversis auctoribus (ut verius puto,) collecto: nam demonstrabimus pluribus locis continere repugnantia inter se, fere in unoquoque Pontifice.*"—Id. Tom. i. p. 741.

^y "*Quæ vero fertur nomine Damasi breviter texta series vitæ Romanorum Pontificum,—alterius potius quam ipsius esse opus, alibi diximus, ac sæpius inculcavimus.*"—Bar. Tom. iv. p. 428. "*Habentur, explosis his quæ mendacii arguuntur.*"—Tom. iv. p. 428.

^z Tom. i. 819. ^a Tom. i. p. 559.

^b Ib. p. 883. ^c Ib. p. 892.

^d Tom. ii. p. 358. ^e Ib. p. 543.

^f Ib. p. 667. ^g Ib. p. 733.

^h Ib. p. 741. ⁱ Ib. p. 748.

^j Tom. ii. p. 1073.

^k ["AMBROSII suppositorum scriptorum ingens numerus est, ex quibus hic memoranda: 'Tractatus de XLII.

Mansionibus filiorum Israel;—'Commentarius in Epistolas XIII. b. Pauli;—'Tractatus in symbolum Apostolorum,' s. ut habent Codd. mspti, 'de Trinitate et Resurrectione;—'item "de Filii Dei Divinitate et consubstantialitate,' s. 'de fide orthodoxa contra Arianos.' 'Libellus de Dignitate sacerdotali;—'Tractatus ad virginem devotam;—'Sermones de tempore, de sanctis aliisque;—'Precationes duæ ad Missam præparatoriæ;—'Expositio in Apocalypsin;—'Liber de penitentiâ;—'Libellus de Spiritu S.;—'Tractatus de concordia Matthæi et Lucæ in genealogia Christi;—Præter hæc,—memorantur alia, Ambrosio male tributa. In his sunt Libri 'de vocatione gentium;—'Tractatus de Origine et moribus Brachmanorum;—'Acta S. Sebastiani Martyris;—'Liber de vitiorum ac virtutum conflictu;—'expositio fidei symboli Nicæni;—'Exhortatio ad penitentiam;—'Sermo de purificatione Mariæ.—Io. Geo. Walchii, Bib. Patr. pp. 273, 4.—Ed.]

^k ["*Ferentur quoque sub Ambrosii nomine in Apocalypsin commentaria.*"] Sixt. Sen. Lib. ix. p. 211.

h. n.

Tonstal, sometime bishop of Durham¹, with good meaning no doubt, but certainly it cannot be his^m. "Besides the repugnancy of the style," [says Sixtus Senensisⁿ] "there are many sentences here and there taken out of Gregory." And what shall I say more? the author himself confesseth that he wrote after the Roman empire was possessed by the Lombards^o.

Also*, his *Commentaries upon the Epistles of St Paul*, are censured "by the more learned sort to be none of his, as they are certainly persuaded^p", whatsoever Sixtus Senensis thinketh to the contrary; yet more probable is it, that Cardinal Bellarmine writeth of them^q. "They cannot be his," saith another cardinal^r. Cassiodorus writes, that in his time they were missing, and belike some forward fellow, to countenance them the better, put them forth in St Ambrose's name^s. Bellarmine^t, after his wonted manner, plays handy-dandy: [i. e. "fast and loose"]. Sometimes, it may be they are Ambrose's, in his judgment; sometimes without all question

¹ [Anno Dom. 1522. Cuthbert Tonstall, or Tunstall, dean of Salisbury, was the 77th bishop of London,—to which see he was appointed July 5, 1522. He was Master of the Rolls, and translated to the see of Durham, March 25, 1530, of which he was the 59th bishop. In the year 1552 he was deprived, and his bishoprick was dissolved. He was restored in the year 1553, and again deprived in the year 1559, and died Nov. 18, 1559, aged 85. Ed.]

^m "Cuthbertus Tonstallus, Dunelmensis Episcopus—quasi thesaurum pro sua pietate evulgari curavit.—Sane non potest esse Ambrosii."—Poss. in Appar. Tom. i. pp. 60, 61.

ⁿ "Præterquam quod styli diversitas manifeste reclamât, nullæ sunt etiam toto opere inspersæ Gregorii sententiæ, quæ opus ostendunt, non esse Ambrosii;—et auctor—aperte fatetur, se scripsisse post Romanum imperium, a Longobardis occupatum."—Sext. Sen. Lib. iv. p. 211.

^o [Anno Dom. 568—570. Vide Milman's ed. of Gibbon's *Decline and*

Fall of the Roman Empire,—Vol. viii. p. 135.—Ed.]

* (In the original text) "Item."

^p "Non esse Ambrosii,—persuasum esse fere doctoribus."—Poss. in Appar. Tom. i. p. 57.

^q "Quamvis Sixt. Sen. ita tribuat Ambrosio,—probabilis est tamen, quod cum aliis affert CARD. BELLARM."—Id. p. 57.

^r "Non certo sunt Ambrosii."—Bell. Disput. de Contr. Tom. i. de Christo, Lib. i. cap. x. p. 76.

^s "Quod quidem volumen jam ejusdem Cassiodori tempore desiderari caput est: sed plane deperdito, in locum ejus, alterius auctoris, ejusdem facultatis opus, Ambrosii nomine apparet fuisse suppositum."—Bar. Tom. v. p. 38.

^t "Ambrosius,—vel quicumque est auctor illius commentarii."—Bell. Disput. de Contr. Tom. i. de Rom. Pontif. Lib. i. cap. ix. p. 137. et lib. ii. cap. xxxi. p. 183.—"Commentaria illa non videri ab Ambrosio edita."—Id. de Cler. Lib. i. cap. xv. p. 512.

they are not his. It is supposed by Possevine^u, that he that wrote the questions upon the Old and New Testament, is the author of these also.

The Forty-sixth Treatise.

THE *Epistle unto the Romans* [is nevertheless] urged by Coccius to prove Limbus patrum^w: distinction of sins^x: faith alone justifieth not^y: [and] baptism necessary^z: [by] Walden, [to prove] distinction of sins^a; [by] Bellarmine [to prove] traditions^b: fasting on special days^c: concupiscence no sin^d: [and that] children dying unbaptized, [are] punished *pœna damni*^e. [Also in] Allen's *Defence of Purgatory*^f, [by] Tho. Lincoln.^g, [in] Bristow's *Reply to Fulke*^h, [by] Fevard., Vellosillus in *Advert.*ⁱ, [by] the Master of the Sentences^k, [and] Aquinas^l.

The Forty-seventh Treatise.

ALSO*, *In Epistola ad Corinthos*, [is] urged by Coccius to prove, the sacrament of orders^m; [by the] Rhemists on the New Testament [to prove] purgatoryⁿ, and the single life of priests^o; [by] Harding in his *Rejoinder to Jewel's Reply*, [to prove] transubstantiation^p, [and] the single life of priests^q. Also*, in his *Reply to Jewel*^r, [to prove] transubstantiation^s; [by] Heskins in his *Parliament* [for the same purpose^t]; [by] Walden, [to prove] single life of priests^u; [by] Bellarmine [to prove] Peter's supremacy^w: vow of continency^x: that being married, with consent, they may vow continency^y: purgatory^z: [that] the wicked receive Christ's body^a, [and]

^u "Credendum puto eundem istius Commentarii esse Auctorem, qui librum scripsit de Quæstionibus Veteris, et Novi Testamenti," [Augustino olim, sed falso ascriptum.].—Poss. in Appar. Tom. i. p. 57.

^w Tom. i. p. 169.

^x Tom. ii. p. 111.

^y Tom. ii. p. 235.

^z Tom. ii. p. 496.

^a Tom. ii. p. 254.

^b Tom. i. p. 240.

^c Tom. ii. p. 1097.

^d Tom. iv. p. 393.

^e Tom. iv. p. 467.

^f p. 65.

^g Serm. ii. p. 9.

^h p. 255.

ⁱ Part III. p. 149.

^j (In the original text) "Item."

^k Tom. ii. p. 887.

^l p. 444.

^m pp. 166. 167.

ⁿ p. 18. ^o p. 67.

^p p. 391. ^q Tom. iii. p. 121.

^r Tom. i. p. 682.

^s Tom. ii. p. 542.

^t Ib. p. 583.

^u Ib. pp. 723. 725.

^v Tom. iii. p. 527.

^h p. 77.

^k p. 272.

^u p. 431.

^p p. 70.

that] a man cannot be certain of his salvation^b. [It is further urged in] Allen's *Defence of Purgatory*, [to prove this doctrine:]^c [by] Tho. Lincoln.^d: Canisius' *Catechism*^e, [and to prove] the single life of priests^f: *De honoraria adoratione Imaginum*, [to prove] the difference of an image and an idol^g; [by] Nic. Sanders, *Of the Supper of our Lord*, [to prove] transubstantiation^h; [by] Ferd. Vellostillus in *Advertent*.ⁱ, [by] Gratian^k, [by the] Master* of the Sentences^l, [by] Baronius^m, [by] Thomas Aquinasⁿ, [by] Fevard., Dadraeus, and Cueilly†, in *Epistola ad Corininthos, per universum librum*, [and by] Pierre Coton [to prove] vailing of nuns^o: the single life of priests^p: [and] purgatory^q.

The Forty-eighth Treatise.

ALSO*, In *Epistola ad Galatas*, [is] urged by Coccius^r, the Rhemists^s on the New Testament, Bellarmine^t, [and] Pierre Coton^u, to prove Peter's supremacy; [by] Walden^v, Ferd. Vellostillus^w, [and] Baronius^x.

The Forty-ninth Treatise.

ALSO*, In *Epistola ad Ephesios*, [is] urged by Coccius to prove Limbus patrum^a, [and] the orders of the church^b: [by] Harding, in his *Rejoinder against Jewel*^c, [by] Walden^d, [by] Bellarmine, [to prove] Limbus patrum^e, [and] the sacrament of matrimony^f: [by] Canisius' *Catechism*, [to prove] the orders of the church^g, [and] the sacrament of matrimony^h: [and by] Ferd. Vellostillus in *Advert*.ⁱ

^b Tom. iv. p. 1108.

^c p. 71.

^d Serm. xi. p. 65.

^e p. 374.

^f p. 786.

^g p. 16.

^h pp. 228. 272. 298. 364.

ⁱ p. 81.

^k pp. 1317. 1460. 1640. 1815. 1827.

* (In the original text) "*Mr Sen-ten.*"

^l pp. 46. 112.

^m Tom. i. pp. 98. [472. 553.] Tom. ii. p. 302.

ⁿ Summa. Part i. p. 52.—Secunda secundæ, pp. 127. 170.

† Tom. vi.

^o Tom. i. p. 403.

^p Tom. ii. p. 966.

^q p. 1348.

* (In the original text) "Item."

^r Tom. i. p. 806.

^s p. 497.

^t Tom. i. p. 690.

^u Tom. i. p. 365.

^v Tom. ii. p. 228.

^w p. 273.

^x Tom. i. pp. 36. 427. Tom. ii. p. 318.

^a Tom. i. p. 169.

^b Tom. ii. p. 918.

^c p. 245.

^d Tom. i. p. 529. Tom. ii. p. 156.

^e Tom. i. p. 540.

^f Tom. iii. p. 1687. 1692.

^g p. 386.

^h pp. 405. 410.

ⁱ pp. 97. 273.

The Fiftieth Treatise.

ALSO*, *In Epistola ad Philippienses*, is urged [by] Walden^k, [and also] to prove that one may be holpen by another's merits^l; [by] Bellarmine^m, [and by the] Masterⁿ of the Sentences^o.

The Fifty-first Treatise.

ALSO*, *In Epistola ad Colossenses*, [is] urged by Walden^p, [by] Fevard., Dadræus, and Cueilly, in *Addit. ad Glossam*^q.

The Fifty-second Treatise.

In Epistola ad Thessalonenses [is] urged by Coccius^r, [by] the Rhemists on the New Testament^s: [and by] Bellarmine^t, to prove antichrist a certain man.

The Fifty-third Treatise.

ALSO*, *In Epistola ad Timotheum*, [is] urged by Coccius^u to prove the pope Peter's successor, and head of the church^v, [and] the sacrament of orders^x. [Also by] the author of *The Grounds of the Old Religion and the New*, [to prove] the pope Peter's successor^y; [by the] Rhemists on the New Testament [to prove] the continency of priests^z: adoration of the blessed sacrament^a: prayer in the mass for kings and others^b: Bigamus [i. e. a person twice married], excluded from holy orders^c: [and] consecration of priests by imposition of hands^d. [Also in] Harding's *Rejoinder* to prove that priests, when they are made, have power to offer^e; also, in his first *Rejoinder* [to prove] the sacrifice of the altar^f; [by] Walden^g, [and to prove] the continency of priests^h: [that] Bigamus [was] excluded from holy ordersⁱ: [and that]

* (In the original text) "Item."

^k Tom. III. p. 193.

^l Tom. III. pp. 177. 180.

^m Tom. I. pp. 86. 346.

ⁿ (In the original text) "*Mr Sent.*"

^o pp. 249.

^p Tom. III. pp. 96. 178.

^q Tom. II. p. 1388.

^r Tom. II. p. 1065. ^s p. 555.

^t Tom. I. pp. 850. 903.

^u Tom. I. p. 917.

^v Tom. I. p. 838.

^x Tom. II. p. 887.

^y Part I. p. 126.

^z p. 138.

^a p. 453.

^b p. 567.

^c p. 570.

^d p. 577.

^e p. 247.

^f p. 110.

^g Tom. II. p. 240.

^h Tom. II. p. 212.

ⁱ Tom. II. p. 213.

priests, when they are made, have power to offer^k. [Also by] Bellarmine^l, [to prove] Christ a mediator in both natures^m: the pope Peter's successor, and head of the churchⁿ: [and that] priests, when they are made, have power to offer^o. [Again, it is urged in] Allen's *Power of the Priesthood*^p, Canisius' *Catechism*^q; also*, *De externo Christi Sacrificio*^r, [by] Baronius^s, Aquinas' *Secunda Secundæ*^t, the Dowists on Leviticus^u, [and by] Pierre Coton^v.

The Fifty-fourth Treatise.

ALSO*, *In Epistola ad Titum*, [is] urged by Coccius to prove that faith alone justifieth not^x: [in] *The Grounds of the Old Religion and the New*^y, [by] Harding in *Confut. Apol.*^z [by] Kellison in his *Survey*^a, [and by] Weston *De triplici hominis officio*^b.

The Fifty-fifth Treatise.

ALSO*, *In Epistola ad Hebræos*, [is] urged by Coccius^c to prove the necessity of good works^d: [by] the Rhemists [in their *Annotations*] on the New Testament, [to prove] the sacrament of the altar^e: [and] the sacrament of penance^f. [Also by] Walden^g, [to prove] the sacrament of the altar^h: [and to the same effect by] Heskins in his *Parliament*ⁱ: [and also by] Bellarmine^k [as well as to prove] the necessity of good works^l, [and by] Gratian^m. [It is also urged to prove] the sacrament of the altar, [by the] Master of the Sentencesⁿ, [and by] the Dowists on Genesis^o.

The Fifty-sixth Treatise.

ALSO*, *Epistola 82 ad Ecclesiam Vercellensem*, [is] censured [by Possevino] that it cannot be St Ambrose's, for it mentions the city of Venice, which was begun to be built, A.D.

^k Tom. III. p. 118.

^l Tom. I. p. 345.

^m Tom. I. pp. 569. 579.

ⁿ Tom. I. p. 632. Tom. II. p. 120.

^o Tom. III. pp. 76. 1675.

^p p. 358. ^q p. 699.

^r (In the original text) "Item."

^s p. 29. ^t Tom. I. p. 565.

^u p. 66. ^v p. 278.

^w Tom. I. p. 391.

^x Tom. II. p. 235.

^y Part II. p. 178. ^z p. 2.

^a p. 36. ^b Lib. II. p. 407.

^c Tom. II. p. 96. ^d Ib. p. 236.

^e p. 205. ^f p. 613.

^g Tom. III. pp. 97. 206.

^h Tom. II. p. 45. ⁱ p. 107.

^k Tom. III. p. 953.

^l Tom. IV. p. 1201. ^m p. 1288.

ⁿ p. 250. ^o p. 58.

420, after St Ambrose's death^p. [And yet it is] urged by Coccius to prove evangelical counsels^q: the monkish life the best^r: fasting meritorious^s: [and the] single life of priests^t. [Also by] Bellarmine [to prove that] bigamists [are] excluded from holy orders^u: [by] Gratian^w, Baronius^x, [by] Pierre Coton [to prove] the single life of priests^y; [and by] Canisius' *Catechism*^z.]

The Fifty-seventh Treatise.

Also*,—*De fide resurrectionis* (ἀκεφαλὸς) *fragmentum*, [is thus] censured: "We dare not," says Costerius, "say that Ambrose was the father of this child^a." And yet it is urged as his by Coccius^b, [and also by] Walden to prove canonizing of saints lawful^c; [and by] Canisius' *Catechism* [to prove] invocation of saints^d.

The Fifty-eighth Treatise.

Also*,—*De fide contra Arianos*, [is] censured by Possevine, not to be his; for Jo. Costerius has disproved it. [And yet it is] urged by Coccius^e, and to prove the book of Baruch authentical^f.

The Fifty-ninth Treatise.

Also*,—*Epistola ad Demetriadem*, [is thus] censured:—"Some," saith Possevine, "do utterly reject this epistle from St Ambrose's works^g." It was written, in the judgment of Cardinal Baronius^h, by Pelagius the heretic, as it is most apparent, but hitherto it hath been divulged in St Ambrose's

^p "Non poterat esse Ambrosii. In ea namque mentio fit Venetiarum, quæ civitas post Ambrosii mortem cæpta est ædificari,—nimirum anno Domini 420."—Poss. in Appar. Tom. i. p. 60.

^q Tom. ii. p. 344.

^r Tom. ii. p. 358.

^s Tom. ii. p. 335.

^t Tom. ii. p. 943.

^u Tom. i. p. 811.

^w pp. 95. 126. [Ed. Lugd. 1606.]

^x Tom. i. p. 453. Tom. iii. p. 335. Tom. iv. pp. 264. 320.

^y Tom. ii. p. 967.

[^z pp. 765. 788.]

^a (In the original text) "Item."

^a "Ambrosii esse τὸν γνήσιον partum affirmari ausi non sumus."—Cost. Tom. iii. p. 42.

^b Tom. i. p. 451.

^c Tom. iii. p. 226.

^e Tom. i. pp. 9. 334.

^f Ib. p. 649.

^g "Aliqui ut alienissimam ab Ambrosio rejiciunt."—Poss. Tom. i. p. 60.

^h "Et non Pelagii etiam,—cujus epistolam ad Demetriadem scriptam Ambrosii nomine hactenus lectam fuisse constat."—Bar. Tom. v. p. 38.

name. [And yet it is] urged by the author of *The Ordinary Gloss*¹; [and also by] Pierre Coton^k to prove free will.

The Sixtieth Treatise.

ALSO*,—*Liber unicus de pœnitentia*, [is] censured as found amongst St Ambrose's works, in an ancient copy, belonging to the Library of Sorbonne^l, but it is not his^m. [And yet it is] urged by Harding in his *Confutation of the Apology*, to prove auricular confessionⁿ, [and to the same purpose by] Walden^o: [and also by] Allen, in his *Power of Priesthood*, [to prove] the sacrament of penance^p: [by] Weston, *De triplici hominis officio*, [to prove] that men may satisfy for sins^q, [and by] Baronius^r.

The Sixty-first Treatise.

ALSO*,—*Exhortatio ad pœnitentiam agendam*, [is] censured not to be written by him^s. [And yet it is] urged by Coccius to prove the sacrament of penance^t, [and] auricular confession^u: [and also by] Thos. Lincoln^w.

The Sixty-second Treatise.

ALSO*,—*Præcationes ad Missam præparantes duæ*, [which are] censured by Erasmus to be none of his^x.

The first of them, [however, is] urged by Heskins in his *Parliament* to prove the sacrifice of the altar^y: [by] Allen, in his *Defence of Purgatory*, [to prove] the mass a propitiatory sacrifice for the dead^z: [by] Baronius^a: [by] Coccius [to prove]

¹ Tom. vi. p. 1346.

^k Tom. ii. p. 857.

* (In the original text) "Item."

^l "*Repertus fuit inter Ambrosii opera in vetere exemplo MS. Bibliothecæ Sorbonicæ.*"—Cens. Rom. operum Ambro. Tom. ult. p. 405.

^m "*Non esse Ambrosii.*"—Poss. Tom. i. p. 61.

ⁿ p. 70. ^o Tom. ii. pp. 226. 227.

^p p. 121. ^q Lib. ii. p. 254.

^r Tom. i. p. 485.

^s ["*Exhortatio ad pœnitentiam, non ab Ambrosio, sed Augustino conscripta, merito est omissa.*"]—Index. Amb. ope-

rum, ed. Basileæ. 1567.—Vide censuram Romanam. Tom. ult. operum Ambro. p. 405.—ED.]

^t Tom. ii. p. 789.

^u Tom. ii. p. 815.

^w Serm. xvi. p. 98.

^x ["*Addita sunt his duæ præcationes præparantes sacerdotem aditurum missæ munus:—quas ut piæ, nec indoctas fateor: ita judico non esse Ambrosii.*"]—D. Erasmus Lectori. Tom. iv. Basileæ. 1567.—ED.]

^y pp. 89. 306. 315.

^z p. 227.

^a Tom. iv. p. 321.

the sacrifice of the altar^b, [and] the mass a propitiatory sacrifice for the dead, [and by] Pierre Coton [to prove] prayer to the Virgin Mary^c.

The Sixty-third Treatise.

THE second [is urged] by Coccius to prove the blessed virgin to be our patroness^d: the invocation of saints^e: [and] the single life of priests^f: [and by] Allen, in his *Defence of Purgatory*, [to prove that doctrine^g.]

Also*,—the 3, 14, 31, 32, 47, 50, 56, 60, 61, 62, 66, 77, 78, 82, Sermons, [which are] censured to be rather Maximus' than Ambrose's; they agree word for word, as Possevine reports^h.

The Sixty-fourth Treatise

THE third Sermon is urged by Nic. Sanders, *Of The Lord's Supper*, to prove the adoration of Christ's bodyⁱ, [and also by Baronius^k].

The Sixty-fifth Treatise.

THE fourteenth Sermon [is urged] by Walden^l.

The Sixty-sixth Treatise.

THE thirty-first Sermon [is urged] by Coccius to prove baptism necessary to salvation^m, [and by] Pierre Coton [to prove] traditionsⁿ, [and by Baronius^o.]

The Sixty-seventh Treatise.

THE thirty-second Sermon [is urged] by Baronius^p.

The Sixty-eighth Treatise.

THE forty-seventh Sermon [is urged] by the author of *The Grounds of the Old Religion and the New*^q, [and by] the Rhemists^r, to prove Peter chief of the apostles. [Also by] Bellarmine [to prove] Peter the rock [&c.^s], [and by] Gratian^t.

^b Tom. II. pp. 667. 692.

^c Tom. I. p. 85.

^d Tom. I. p. 298. ^e Ib. p. 489.

^f Tom. II. p. 943. ^g p. 107.

^h (In the original text) "Item."

ⁱ "Ad verbum sunt in sermonibus Maximi. Et vero, Maximus potius esse, quam Ambrosii videntur."—Poss. in Appar. Tom. I. p. 59.

^l p. 285.

^k [Tom. I. pp. 262. 283.]

^l Tom. I. p. 192.

^m Tom. II. p. 496.

ⁿ Tom. I. p. 602.

^o [Tom. I. p. 299.]

^p Tom. I. p. 280.

^q Part I. p. 115.

^r Tom. I. p. 650.

^r p. 46.

^t p. 262.

The Sixty-ninth Treatise.

THE fiftieth Sermon [is urged] by the author of *The Ordinary Gloss*, to prove the Story of Susannah authentical^a.

The Seventieth Treatise.

THE fifty-sixth Sermon [is urged] by Baronius^v, to prove the signing of the cross.

The Seventy-first Treatise.

THE sixtieth Sermon [is urged] by Gratian^x.

The Seventy-second Treatise.

THE sixty-first Sermon [is urged] by Gratian^y.

The Seventy-third Treatise.

THE sixty-second Sermon [is urged] by Bellarmine, to prove [that saints' days are to be observed^z].

The Seventy-fourth Treatise.

THE sixty-sixth Sermon [is urged] by Bellarmine^a, [and by] Gratian^b.

The Seventy-fifth Treatise.

THE seventy-seventh Sermon [is urged] by Bellarmine^c, [and] Baronius^d.

The Seventy-sixth Treatise.

THE seventy-eighth Sermon [is urged] by Bellarmine^e.

The Seventy-seventh Treatise.

THE eighty-second Sermon [is urged] by Baronius, to prove fasting meritorious^f.

The Seventy-eighth Treatise.

Also^{*}, the thirty-fourth Sermon, upon the Lent fast, [is] censured by Possevino and Bellarmine to be hardly his^g. [And

^a Tom. iv. p. 1783.

^v Tom. i. p. 169. [Ed. Antv. 1597.]

^x p. 368.

^z Tom. ii. p. 1096.

^a Tom. ii. p. 1122.

^c Tom. ii. p. 1122.

^d Tom. iv. p. 418.

^e Tom. ii. p. 1122.

^y p. 367.

^b p. 467.

^f Tom. iv. p. 328.

^{*} (In the original text) "Item."

^g "Vix putatur esse Ambrosii."—

Poss. in Appar. Tom. i. p. 59. ["Sive quicumque est auctor illius sermonis."]

—Bell. Disput. de Contr. Tom. iv. de bonis operibus in particulari. Lib.

ii. cap. xv. p. 317.

yet it is] urged confidently by the Rhemists *on the New Testament*^h, Baroniusⁱ, [and] Bellarmine^k, to prove the Lent fast; [by] Gratian^l, [and by] Weston, *De triplici hominis officio*^m.

The Seventy-ninth Treatise.

Also*, *Tractatus ad virginem lapsam*, [is] censured to be doubtful whether it be his or noⁿ. [And yet it is] cited by Coccius, to prove the habits of monks^o, and the sacrifice of penance^p: [by] the Rhemists [to prove] the vow of virginity and chastity^q: [and to the same effect by] Harding, in his *Confutation of the Apology*^r; [by] Allen in his *Defence of Purgatory*^s; [as well as to prove] satisfaction for sin^t. [It is cited also by] Bellarmine [to this end]: viz. to prove satisfaction for sin^u; [by] Canisius' *Catechism*^w, [to prove] the sacrament of penance^x: the vow of virginity^y: [and satisfaction for sin^z.] [Also by] Ric. Smithæus, *De operibus supererogationis*, [to prove] the vow of virginity^a; [and by] Baronius^b.

The Eightieth Treatise.

BASILIIUS MAGNUS lived in the year 370. [His] *Quæstiones compendio explicatæ* [are] censured by Possevine^c out of

Basiliius
Magnus.

^h p. 10.

ⁱ Tom. i. p. 569.

^k Tom. i. p. 228. Tom. iv. pp. 1425. 1465. 1466.

^l pp. 780. 1156. ^m Lib. ii. p. 89.

ⁿ (In the original text) "Item."

^o "Dubitandum an sit Ambrosii."

—Poss. in Appar. Tom. i. p. 58. ["*Libellus cui titulus, 'ad virginem devotam,' nihil prorsus habet Ambrosii,—nec in phrasi,—nec in sententiis, ad id persuadendum, satis arbitror monuisse lectorem ut inspiciat. At vero qui hunc proxime sequitur, titulo, 'ad virginem lapsam,' videtur non in-eruditus. Apparet declamationem esse, qualis est illa sancti Hieronymi, de matre et filia reconciliandis: et habetur inter hujus opera, si titulus habenda fides: quanquam hic, ne deprehenderetur fucus, scriba omisit principium, et in fine quædam adjecit, aliæque non-ulla variavit. Hujus extrema pars, in qua consolatur virginem, non est novus libellus, ut a typographis dis-*

tinctus est, sed extremum caput superioris."]—Erasmus Lectori Operum Ambrosii. Tom. i. Amb. Operum. Basilæ. 1567. Ed.]

^o Tom. ii. p. 450.

^p Ib. pp. 789. 835.

^q pp. 440. 580.

^r p. 78.

^s p. 13.

^t p. 50.

^u Tom. iii. p. 1446.

^w p. 330.

^x pp. 320. 326. 328.

^y p. 417.

^z p. 350.

^a p. 29.

^b Tom. i. pp. 31. 527. 528. 540.

Tom. iv. p. 327.

^c "Haud certo constat eas esse Basilii magni an potius Eustachii Sebasteni, cujus multi et graves errores damnantur."—Poss. p. 192. ["Non certo constat an eæ quæstiones sint Magni Basilii, an potius Eustachii Sebasteni, cujus multi, et graves errores damnantur in Consilio Gangrensi.—Quare cum valde probabile sit eas quæstiones editas esse ab homine parum probatæ fidei, non est cur earum

Bellarmino, as if it were not certainly known whether they were written by him, or one Eustachius, a man very erroneous in many points of doctrine. [And yet they are] urged by Coccius^d, [and in] Harding's *Confutation of the Apology*, to prove auricular confession^e. [Also by] Heskins, in his *Parliament*, [to prove] transubstantiation^f; [by] Bellarmine [to prove] auricular confession^g, [and] almsdeeds meritorious^h. [Also in] Dorman's *Proof against Jewel*, [it is urged to prove] transubstantiationⁱ; [by] Allen, in his *Power of the Priesthood*, [to prove] penance lawful^k, [and] auricular confession^l; [in] Bristow's *Reply to Fulke* [to prove] traditions^m; [in] Canisius' *Catechism*ⁿ, [to prove] that a man may fulfil the law^o: transubstantiation^p: auricular confession^q: penance lawful^r: and the vow of obedience^s. [Also by] Harding, in his *Detection of Jewel's Lies*, [it is urged to prove] auricular confession^t; [and by] Ferd. Vellosillus, in *Advertentiis*^u.

The Eighty-first Treatise.

Gregorius
Nyssen.

GREGORIUS NYSSENUS lived in the year 380. He wrote *De differentia essentiae suppositi*, [which is] censured by Possesine^w [as being] attributed unto him, but not his. [And yet it is] urged by Bellarmine to prove three hypostasies in God^x.

The Eighty-second Treatise.

ALSO*, *De hominis procreations* [is] censured likewise to go under his name^y; [but still it is urged] by Coccius^z, Bellarmine^a, [and] Thomas Aquinas' *Secunda Secundæ*^b.

The Eighty-third Treatise.

ALSO*,—Lib. 8. *De Philosophiâ*, [are] censured [and said]

testimonium magni faciamus."—Bell.
Disput. de Contr. De Amiss. gratiæ.
Tom. iv. cap. xvii. p. 26. Ed.]

^d Tom. ii. p. 811.

^e p. 70.

^f p. 109.

^g Tom. iii. p. 1373.

^h Tom. iv. p. 1498.

ⁱ p. 73.

^k p. 107.

^l pp. 223. 224.

^m p. 212.

ⁿ p. 773.

^o p. 93.

^p p. 313.

^q p. 340.

^r p. 343.

^s p. 805.

^t p. 275.

^u p. 75.

^w "*Tribuitur Nysseno.*"—Poss. in
Appar. Tom. i. p. 683.

^x Tom. i. p. 379.

^y (In the original text) "Item."

^z "*Fertur item sub ejus nomine.*"—
Six. Sen. lib. iv. p. 253.

^a Tom. i. p. 5. Tom. ii. p. 26.

^b Tom. ii. p. 472.

^c p. 150.

to be Numesius', not his; but falsely so accounted^c. [And yet it is] urged as his by Bellarmine to prove free will^d.

The Eighty-fourth Treatise.

AMPHILOCHIUS^e lived in the year 390. He is said to have written of the life of St Basil. The book is censured in the judgment of all the wiser sort to be somebodies' else^f; having many things inconvenient, and false^g; so that unless the diligent reader be very wary and circumspect he may haply be deceived with falsehood instead of truth^h. Finally, [it is] proved to be a bastard Treatise, and that it cannot, in any sort, be his, upon whom it is fatheredⁱ. [And yet it is] urged by Coccius^k, [and by] Heskins, in his *Parliament*, to prove the sacrifice of the mass^l: [by] Bellarmine, [to prove] the sacrament of confirmation^m, [and] the communion under one kindⁿ, [and in] Canisius' *Catechism*, [to prove] the sacrament of confirmation^o [and] reservation of the eucharist^p.

The Eighty-fifth Treatise.

EPIPHANIUS lived in the year 390. His *Epistle to John* Epiphanius.

^c "Qui vero tribuunt Nysseno, [libros octo de Philosophia,]—ii falsi sunt. Quippe Nemesii sunt."—Poss. in Appar. Tom. I. p. 683.

^d Tom. IV. pp. 646. 663. 673. 674. 725. 729. 740. 839.

^e ["Vita et miracula S. Basilii, Archiep. Cæsareæ Cappadociæ, cui commentationi inter AMPHILOCHII scripta locus adsignatus. Autor autem non est Amphilocheus, sed alius longe junior. Exstat illa Commentatio gr. ac lat. in AMPHILOCHII Opp. edit. Combefisiana. Par. 1644. fol. p. 155. latine tantum autem legitur in COMBEFISII Bibl. concionat. VII. 9. et in Acta SS. m. Jun. II, 936. cum Baertii animadvers., quibus probatur, scriptam hoc Amphilochio perperam tributam esse, id quod jam ante eum perspexerant Baronius, Bellarminus, Possevinus, Tillemontius et alii. Partem scripti hujus extremam, quæ in Combefisii editione non exstat, Pet. Lambecius

in lucem emisit, in Comment. de Biblioth. Vindebonens. Lib. VIII. p. 366." Io. Geo. Walchii Bib. Patristica. p. 59. Ed.]

^f "Prudentiorum omnium sententia, alterius cujuspiam potius quam Amphilochei—esse putatur."—Bar. Mart. Jan. I. p. 6.

^g "Aliqua illic habeantur, quæ illi minus convenire videntur."—Ib.

^h "Quæ autem Amphilochei falso nomine fertur Vita Basilii—nisi adeo sunt perspicaces, qui in iis quæ sint vera a falsis disquirere atque discernere valeant."—Bar. Tom. IV. p. 331.

ⁱ "Non posse esse Amphilochei illius, sub cujus nomine circumfertur, Glicas quarta suorum Annalium—parte nos docuit."—"Spurius ille Amphilocheus."—Poss. in Appar. Tom. I. p. 68.

^k Tom. II. p. 658. ^l p. 157.

^m Tom. III. pp. 246. 407.

ⁿ Ib. p. 891. ^o p. 235.

^p p. 297.

Bishop of Constantinople [is] censured by Possevine^a not to be his, [and yet it is] urged by Walden^r.

St Jerome.

ST JEROME lived in the year 390. *The Commentary on the Epistles*, going under his name, although in the very front they bear St Jerome's name, yet, they neither have his learning nor style, by the judgment of Sixtus Senensis^a, Possevine^t, Catharinus, and Bellarmine^u.

The Eighty-sixth Treatise.

HIS *Commentary on the Epistle to the Romans* [is] urged by Walden to prove that Peter was at Rome^w, [and that] faith alone justifieth not^x. [By] Bellarmine, [to prove] the necessity of traditions^y; [by] Fevard., Dadræus, and Cueilly, *Addit. in Epistola ad Romanos per librum integrum*, [and by the] Master of the Sentences^z.

The Eighty-seventh Treatise.

ALSO*, in *Epistola ad Corinthios*, [is urged] by Harding, in his *Rejoinder*, to prove faith alone insufficient to salvation^a; [by] Heskins, [to prove] transubstantiation^b, [and] traditions necessary^c. [Also by] Walden, [to prove] Peter head of the church^d: traditions necessary^e: scripture alone insufficient^f: succession, a note of the true church^g: virginity's perfection^h: poverty lawfulⁱ: transubstantiation^k: communion under one kind^l: [and] the vow of chastity^m.

^a Poss. in Appar. Tom. i. p. 512.

^r Tom. ii. p. 7.

^s "Quonquam in fronte præferant præfatunculam Hieronymi,—stylis tamen diversitas, et dogmatum discrimen, ipsius non esse indicant."—S. Sen. lib. iv. p. 266.

^t Poss. in Appar. Tom. i. p. 752.

[^u "Commentaria illa in epistolas nomine Hieronymi inscripta, non esse Hieronymi, sed Pelagii hæretici, ut B. Augustinus docet—et ipsa verba Commentarii in cap. 5. 7. 8. et 9. ad Romanos, clamant auctorem esse Pelagium."—Bell. Disput. de Contr. Tom. i. De verbo Dei. Lib. iv. cap. v. p. 48. "Certum est, iudicio doctorum omnium, auctorem illum esse, si

non Pelagium, certe Pelagianum."—Ib. Tom. iv. de Amis. gratiæ. Lib.

iv. cap. ii. p. 56.]

^w Tom. i. pp. 157. 218.

^x Tom. ii. p. 25.

^y Tom. i. p. 240.

^z p. 304.

^a (In the original text) "Item."

^b p. 107. ^b pp. 251. 277. 381.

^c p. 317. ^d Tom. i. p. 251.

^e Tom. i. p. 192.

^f Tom. i. p. 211.

^g Tom. i. p. 233.

^h Tom. i. p. 253.

ⁱ Tom. i. p. 493.

^k Tom. ii. p. 66.

^l Tom. ii. pp. 147. 151.

^m Tom. iii. p. 122.

The Eighty-eighth Treatise.

ALSO*, in *Epistola ad Galatas*, [is urged] by Coccius to prove the Song of the Three Children authentical^a: Peter, first founder of the church of Rome^o: free will^p: faith alone insufficient^q: observation of fasts^r: [and] transubstantiation^s. [It is also urged in] *The Grounds of the Old Religion and of the New*, [to prove] Peter the rock of the church^t; [by] Bellarmine, [also to prove] Peter the rock of the church^u: the effect of the sacrament, *ex opere operato*^w; that without faith, by special grace, a man may do some moral good^x; [and that] certain fasts [are] to be observed^y. [Also in] Allen's *Defence of Purgatory*^z, [in] Sanders, *Of Images*, (in *Præf.*) [to prove that] relics are to be worshipped: [in] Canisius' *Catechism*, [to prove that] certain fasts are to be observed^a: [by] Will. Reynolds, *Of M. W. Reprehension*, [to prove] the Bible in Hebrew corrupted^b. [Also in] *A Warn-word to the Waste-word*^c; [by] Ric. Smithæus, *de externo Christi sacramento*^d, [to prove sacrificing priests:] [by] Ferd. Vello-sillus, in *Advertent.*, [to prove] lying sometimes lawful^e; [by] Baronius^f, Aquinas' *Secunda Secundæ*^g; the Dowists on *Le-viticus*^h; [and by] Pierre Cotonⁱ, [to prove] Peter first founder of the Church of Rome^j.

The Eighty-ninth Treatise.

ALSO*, in *Epistola ad Ephesios*, [is urged] by Coccius to prove the coelestial hierarchy^k: [by] the Rhemists, [to prove] the indelible character of baptism, confirmation, and holy orders^l: [by] Walden, to prove canonical hours^m: [by] Bellarmine, [to prove] that children may, without parent's consent, enter into a religious houseⁿ: matrimony a sacrament^o: transubstantiation^p: [and that] faith alone justifieth not^q.

* (In the original text) "Item."

^a Tom. I. p. 666. ^o Ib. p. 819.

^p Tom. II. p. 64. ^q Ib. p. 235.

^r Ib. p. 300. ^s Ib. p. 620.

^t Part I. p. 113. Part II. p. 202.

^u Tom. I. p. 681.

^w Tom. III. p. 197.

^x Tom. IV. pp. 798. 801.

^y Part I. p. 1474.

^z p. 267. ^a p. 608.

^b p. 336. ^c p. 65.

^d p. 28. ^e p. 6.

^f Tom. I. pp. 118. 273. et seq. Tom. II. pp. 10. 790. Tom. V. p. 98. Tom. VI. p. 49.

^g pp. 25. [172.] ^h p. 293.

ⁱ p. 858.

^j Tom. I. p. 359. Tom. II. p. 818.

^k Tom. I. p. 345. ^l p. 471.

^m Tom. III. p. 57.

ⁿ Tom. II. p. 585.

^o Tom. III. pp. 235. 1687.

^p Tom. III. p. 620.

^q Tom. IV. p. 972.

[Also it is urged in] Canisius' *Catechism*^r, [by] Nic. Sanders, *Of the Supper of the Lord*, [to prove] transubstantiation^s: [by] Ferd. Vellosillus, in *Advertent*.,^t Gratian^u, [the] Master of the Sentences^w, Baronius^x, Aquinas' *Secunda Secundæ*^y, [and] Pierre Coton, [to prove] the coelestial hierarchy^z, [and] difficulty of scripture^a.

The Ninetieth Treatise.

ALSO*, in *Epistola ad Philippienses*, [is] urged by Walden^b.

The Ninety-first Treatise.

ALSO*, in *Epistola ad Colossenses*, [is] urged by Walden^c, [and] Ferd. Vellosillus, in *Advertent*.^d

The Ninety-second Treatise.

ALSO*, in *Epistola ad Thessalonienses*, [is] urged by Walden to prove voluntary poverty lawful^e, [and by] Harding, in his *Detection [of Jewel's Lies]*^f.

The Ninety-third Treatise.

In *Epistola ad Timotheum*, [is] urged by Walden^g, and to prove the pope above princes^h: the vow of continenceⁱ: [and] voluntary poverty^k.

The Ninety-fourth Treatise.

In *Epistola ad Titum*, [is] urged by Coccius to prove transubstantiation^l, the orders of the church^m, [and the] single life of priestsⁿ: [by] the Rhemists, [to prove] transubstantiation^o: [by] Walden^p, [to prove] the pope judge of all controversies^q: [by] Bellarmine, [to prove] the orders of the church^r: the pope judge of all controversies^s: bigamy in

^r pp. 21. 462.

^s p. 102.

^t pp. 92. 178.

^u pp. 143. 181.

^w pp. 140. 308.

^x Tom I. pp. 205. 493. Tom. II. pp. 197. 700.

^y pp. 169. 281.

^z Tom. I. p. 108.

^a Ib. p. 534.

^b (In the original text) "Item."

^c Tom. I. p. 367.

^d Tom. III. p. 41.

^e p. 107.

^f Tom. I. p. 507.

^g p. 326.

^h Tom. I. p. 362.

ⁱ Tom. I. p. 291.

^j Tom. I. p. 456. Tom. II. p. 213.

^k Tom. III. p. 122.

^l Tom. III. p. 163.

^m Tom. II. p. 620.

ⁿ Ib. p. 918.

^o Ib. p. 945.

^p p. 16.

^q Tom. II. p. 144.

^r Tom. I. p. 143.

^s Tom. I. p. 236. Tom. II. p. 318.

^t Tom. II. p. 335.

priests unlawful^t: transubstantiation^u: single life of priests^v: [and] private masses^x. [Also in] Canisius' *Catechism*, [to prove] private masses^y, [and] bigamy in priests unlawful^z: [by] Ferd. Vellosillus, in *Advertent.*, [to prove] bigamy in priests unlawful^a: [by] Gratian^b, Baronius^c, Aquinas' *Secunda Secundæ*^d, [and] Pierre Coton, [to prove] transubstantiation^e.

The Ninety-fifth Treatise.

ALSO*, in *Epistola ad Philemonem*, [is] urged by Coccius, to prove virginity one of the evangelical counsels^f; [and in] Canisius' *Catechism*, [to the same purpose^g], [by] Baronius^h, [and by] Waldenⁱ, [to prove] free will, and virginity of the evangelical counsels^k.

The Ninety-sixth Treatise.

ALSO*, in *Epistola ad Hebræos*, [is] urged by Walden, to prove the placing of images in churches^l.

The Ninety-seventh Treatise.

The Commentaries in (upon) Job, [also by St Jerome are] censured to be supposititious^m. Sixtus Senensis doth probably guess that Bede wrote themⁿ; Possevine flatly affirms it^o; [and yet they are] urged by Nic. Sanders, *Of the Supper of the Lord*, to prove transubstantiation^p.

The Ninety-eighth Treatise.

LIB. III. *Commentaria in Proverbia*, [are] censured by Sixtus Senensis, not to belong to St Jerome, as well for the difference of the style, as also for the frequent citation

^t Tom. II. p. 375.

^u Tom. III. pp. 463. 464. 469. 620.

^v Tom. III. p. 1048.

^x Tom. III. p. 1075.

^y p. 251.

^z p. 367.

^a p. 196.

^b pp. 127. 183.

^c Tom. I. pp. 62. 88. [et seq.] Tom. II. p. 379.

^d p. 76. ^e Tom. II. p. 1229.

^f (In the original text) "Item."

^g Tom. II. p. 401.

^h p. 788.

ⁱ Tom. I. p. 663.

^j Tom. I. p. 72.

^k Tom. III. p. 2.

^l Tom. III. p. 288.

^m "*Supposititius existimatur.*"—Six. Sen. Lib. IV. p. 265.

ⁿ *Ib.*

^o "*Bede presbyteri Angli fuerunt.*" Poss. in App. Tom. I. p. 751. ["Hos commentarios minime Hieronymi esse ab eruditiss ante nos jam receptum fuit."—Marianus Victor. *Censura Comment. Tom. VIII.* "Recte Marianus Victorius Comment. in Job, non tribuit S. Hieronymo,—sed Bedæ."—Bell. lib. de script. Eccl. ad an. 390. Ed.]

^p p. 219.

of Gregory and Augustine^a: and in Possevine's judgment, it is apparent they were written by Bede^r; [and yet they are] urged by Coccius, to prove penance lawful^s.

The Ninety-ninth Treatise.

Commentarii in Psalmos [are] censured [by Sixtus Senensis, because] there are many tokens to prove them to be none of his. Yet some think they were his; but by some cozening companion, whose name is not known, [and] corrupted with an innumerable sort of tales, and fabulous, or rather foolish, reports^t. [Nevertheless they are] urged by Coccius^u to prove, *Limbus patrum*^v, the ordinary use of the cross^x, the Virgin Mary without sin^y, [and] almsdeeds meritorious^z: [by] the Rhemists *on the New Testament*, [to prove] the Virgin Mary without sin^a: [by] Harding, in his *Rejoinder* to Jewel, [to prove] the sacrifice of the mass^b, [and] transubstantiation^c: [and to the same purpose by] Heskins, in his *Parliament*^d: [by] Walden^e, [to prove] voluntary poverty^f, worshipping of images^g, [and] worshipping of the cross^h: [by] Bellarmine, [to prove] the Virgin Mary had vowed virginityⁱ, [and] inherent justice^k: [in] Dorman's *Proof* against Jewel [to prove] that the prince may not intermeddle in matters of religion^l: [in] William Reynolds' *Refutation of M. W. Reprehension*, [to prove] the three kings of Coleyn^m: [by] Nic. Sanders, *Of the Supper of our Lord*, [to prove] the sacrifice of the massⁿ, [and

^a "*Negantur fuisse Hieronymi,—tum propter sententiarum, et eloquii dissimilitudinem, tum quod in iis, citantur non semel Gregorius et Augustinus.*" Six. Sen. Lib. iv. p. 265.

^r "*Bedæ fuisse liquet.*"—Poss. in Appar. Tom. i. p. 751. ["Recte Comment. in Prov. tribuuntur Bedæ, non Hieronymo."]—Bell. lib. de script. Eccl. ad an. 390. Ed.]

^s Tom. ii. p. 802.

^t "*Multa indicia significant non esse Hieronymi.—Sunt, qui existiment Commentarios istos esse Hieronymi,—sed ab incerto impostore naniis, nugisque innumeris contaminatos.*"—Sixt. Sen. Lib. iv. p. 265. ["Quæ (i. e. commentarii,) Hieronymi titulo in Psalmos circumferuntur. Ea vero Divo Hieronymo tribuere,—manifestariæ ignoran-

tiæ esse."—Canus. de locis theol. Lib. ii. Cap. xiv. p. 68. Ed.]

^u Tom. i. p. 192.

^v Tom. i. p. 169.

^x Tom. i. p. 241.

^y Tom. i. p. 265.

^z Tom. ii. p. 330.

^a p. 138.

^b pp. 155. 157. 196. 198. 202. 218. 235.

^c p. 204.

^d p. 73 (1), p. 366 (2).

^e Tom. i. p. 4. ^f Tom. i. p. 548.

^g Tom. iii. p. 282.

^h Tom. iii. pp. 287. 291.

ⁱ Tom. iv. p. 322.

^k Tom. iv. p. 1067.

^l p. 32. ^m p. 488.

ⁿ p. 286.

that] the body of Christ is to be adored in the mass^o: [in] the *Ordinary Gloss*^p, [by] Ferd. Velloſillus^q, Gratian^r, the Master of the Sentences^s, [and] Pierre Coton [to prove] the Virgin Mary without sin^t.

The Hundredth Treatise.

Commentationes Threnorum, [are] censured by Sixtus Senensis to have no touch of that spirit and life which was in Jerome's works^u: neither is he afraid to name the author. [And yet they are] urged by Coccius to prove penance lawful^v: [by] Bellarmine^x, [and by] Gratian^y.

The Hundred and First Treatise.

Commentarii in Marcum, [are] censured to be as contrary to his style and manner of writing, as fire is contrary to water. "The author was but a bad Latinist, and a worse Grecian or Hebrew," as writeth Sixtus Senensis^z. [And yet they are] urged by Coccius to prove the mingling of water with wine in the eucharist^a: [by] Walden^b, [to prove] the Church of Rome the true church^c: the mingling of water with wine in the eucharist^d: [and] penance lawful^e: [by the] Master of the Sentences^f, [and by] Fevard., Dadraeus, and Cueilly* in *Marcum*.

The Hundred and Second Treatise.

Sermo de Assumptione, [is] censured diversely^g. By Bellarmine [it is] thought to be his, or some one in time inferior to him—Sophronius, or some such person^h. Cardinal

^o p. 289.

^p "*Glossa ordinaria*." Tom. iv. p. 79, and Tom. iii. per universum librum.

^q pp. 41. 152. ^r p. 411.

^s pp. 192. 333. ^t Tom. i. p. 69.

^u "*Nihil habetur, quod Hieronymianum ingenium spiret. Nec vereor affirmare [coacervationis hujus] auctorem fuisse Rabanum.*"—Sixt. Sen. Lib. iv. p. 265.

^v Tom. ii. p. 802.

^x Tom. iv. p. 528. ^y p. 221.

^z "*Magis abhorrent a stylo Hieronymi, quam ignis ab aqua. Hos esse hominis, qui non multum Latine, minus*

etiam Græce, et Hebraice noverit," &c. —Sixt. Sen. Lib. iv. p. 266.

^a Tom. ii. p. 752.

^b [Tom. iii. p. 83.]

^c Tom. i. p. 274.

^d Tom. i. p. 67.

^e Tom. iii. p. 131. ^f p. 246.

^g Tom. v. per universum librum.

^h "*Hieronymus, sive quicumque fuit auctor.*"—Bell. Tom. ii. Disput. de Contr. "de monachis," Lib. ii. cap. vii. p. 336.

ⁱ "*Extat inter opera ejus:—vel ipsi Hieronymo, vel ejus æquali Sophronio, tribuitur.*"—Ib.—"de culta sanct." Lib. iii. cap. xvi. p. 481.

Baronius¹, crossing the judgment of Cardinal Bellarmine, appeals to the judgment of the learned, whether, upon consideration of the palpable impostures and egregious lies found in it, it is likely to be St Jerome's or Sophronius' either^k; nay, he doth assure us, it can be none of theirs, be it whose it will. [And yet it is] urged by the Rhemists, in their *Annotations on the New Testament*^l, [by] Walden^m, [and by] Pierre Coton, to prove the assumption of our Ladyⁿ; [by] Bellarmine [to prove] counsels of perfection^o.

The Hundred and Third Treatise.

Tractatus de filio prodigo, [is] censured upon certain knowledge not to be St Jerome's^p. It is placed by the printers amongst St Chrysostom's works: but it is not his, but some unknown author's^q. [Nevertheless it is] urged by Ferd. Vellosillus, in *Advertent.*^r, Gratian^s, the Master of the Sentences^t, [and] Aquinas' *Secunda Secundæ*^u. [Also by] Bellarmine, to prove the mass a propitiatory sacrifice^x, [and] free-will^y; [and by] Walden, [to prove] penance lawful^z.

The Hundred and Fourth Treatise.

Regula Monacharum [is] censured by Marianus Victor to be nothing so learned as other treatises which go under his name; and, therefore, is placed in the third row of treatises ascribed unto St Jerome^a; [yet it is] urged by Harding, in

¹ "Eam non tantum non esse Hieronymi, sed nec Sophronii—judicium omnium eruditorum appello."—Bar. Tom. I. p. 413.

^k "Neutrius (esse) puto: quin constat esse alicujus auctoris, qui virit circa,—vel post tempora Concilii Ephesini, et Chalcedonensis."—Bar. Martyr. Aug. xv. p. 314. ["Ut prætereamus apocryphum illud sancti Hieronymi nomine conscriptum."—Ib. p. 315. "Manifestis argumentis deprehensum est ab eruditis,—sermonem illum de assumptione non esse Hieronymi."—Marg. de la Bigne. Annot. Margin. in B. Hildefonsi, Ser. v. de Assumptione Beatæ Mariæ. Tom. viii. Bibl. Vet. Patr. Edit. 3. Ed.]

^l p. 507. ^m Tom. III. p. 240.

ⁿ Tom. I. pp. 67. 89. Tom. II. p. 807.

^o Tom. II. p. 448.

^p "Non esse Hieronymi."—Sixt. Sen. lib. IV. p. 266.

^q "Ipsum omnes typographi inter homilias Jo. Chrysostomi excuderint. Quanquam neque Chrysostomi sit, sed incerti scriptoris."—Id. ib.

^r p. 166. ^s p. 180.

^t pp. 131. 169. ^u p. 281.

^x Tom. III. p. 1048.

^y Tom. IV. p. 846.

^z Tom. III. p. 129.

^a Vide. Mar. Victor. in præf. ad Tom. IX. ["Regulam hanc non esse Hieronymi—supposititius hic Hieronymus

his *Detection*^b, Vellosillus, in *Advertentiis*^c, [and by] Baroni-
nius, to prove the three kings of Coleyn^d.

The Hundred and Fifth Treatise.

Epistola ad Chromatium et Heliodorum, [is] censured not
to be his^e, [but it is] urged by Walden^f.

The Hundred and Sixth Treatise.

Symboli explanatio ad Damasum, [is] censured to be none
of his^g; [and yet it is] urged by Coccius to prove that the
Wisdom of Solomon is canonical scripture^h: by the *Author*
of the Grounds of the Old Religion and the New, [to prove]
traditionsⁱ: [in] Canisius' *Catechism* [to the same end^k]: by
Gratian, [to prove] the pope judge of controversies^l: by
the Master of the Sentences^m, Aquinas' *Secunda Secundæ*ⁿ,
[and by] Pierre Coton, [to prove] that a man may fulfil the
law^o.

The Hundred and Seventh Treatise.

Explanatio fidei ad Cyrillum, is censured likewise to be
falsely ascribed to him^p, [though] urged by the Master of
the Sentences^q.

The Hundred and Eighth Treatise.

ST AUGUSTINE lived in the year 400. The book, *De duo-* St Augus-
tine.
decim abusionum gradibus, is censured not to be his by the

—*totus sermo clamitat indignum fuisse, qui in D. Hieronymi culina ministri locum teneret,*" &c.—Erasmi Censura in hanc regulam. Tom. iv. Ed. Paris. 1533. "*Impostoris indoctum blateramentum est.*"—Ib. in Epist. Hieron. ad Cælantiam. Ed.]

^b p. 58. ^c p. 113.

^d Tom. i. p. 75.

^e Mar. Victor. *rejecit in angulum.*—HIER. Tom. ix. [Ed. 1612. 1688.] [*"Abunde satis arbitror admonere tantum hoc opus—artificis esse."*—Opera Hieronymi. Basil. Ed. 1525. Tom. iv. p. 448. Ed.]

Tom. xii. p. 76.

^f [*"Plura fidei symbola reperiuntur*

inter epistolas divi Hieronymi: quorum nullum arbitror ab ipso conscriptum fuisse. Est unum titulo Damasi—Sunt duo nomine Hieronymi, quorum alterum inscriptum est ad Cyrillum, alterum ad Damasum."—Basil. ed. 1525. Tom. iv. p. 123. Ed.]

^h Tom. i. p. 637.

ⁱ Part i. p. 66.

^k pp. 44. 162.

^l p. 922. [Ed. Ludg. 1606.]

^m pp. 61. 199.

ⁿ pp. 24. 86. [Ed. Col. 1604.]

^o Tom. ii. p. 802.

^p [Vid. note to the foregoing Treatise.]

^q p. 28.

divines of Louvaine^r; [and] wondered by Erasmus that any man should have the boldness to father it upon St Augustine,—being written by some honest laymen^s. [Nevertheless it is] urged by Walden, to prove the vow of obedience^t; Velloſillus, in *Advertentiis*^u, as Cyprian's or Augustine's; by *The Ordinary Gloss*^w; being in truth neither. It is found in Hugo de S. Victore [under] his name^x.

The Hundred and Ninth Treatise.

Sermones de Assumptione, [are] censured not to be his, by the [divines of] Louvaine^r; by Erasmus, to have no kin or affinity with St Augustine^s. By Baronius, to be some others work, and therefore rejected by the school of Louvaine^a. [And yet they are] urged by the Rhemists, *On the New Testament*, to prove the feast of the assumption^b, [and by] Aquinas^c.

The Hundred and Tenth Treatise.

De Amicitia, [is] censured by Erasmus and Angelus Roccha for a weak work, written without any strength or substance^d; being neither his, nor written in his style, as Possevine sheweth us^e. [Nevertheless it is] urged by Fevard., Dadraeus, and Cueilley, in *Addit. ad Glossam*^f.

The Hundred and Eleventh Treatise.

De Altercatione ecclesiæ et synagogæ, [is] censured for a neat book^g, written by some courtier or lawyer; savouring nothing of his phrase, nor having testimony from any good

^r "Incerti authoris."—Lovan.

^s "Demiror qua fronte quispiam hoc opus putarit tribuendum Augustino: videtur esse boni cujuspian laici."—Eras. Tom. ix. p. 563.

^t Tom. III. p. 144.

^u p. 505.

^w Tom. vi. p. 40.

^x Ecloga Oxonio.—Cant. pp. 97. 120. 127.

^y "Non est Augustini."—Lovan.

^z "Ne pilum quidem habet Augustini."—Eras. Tom. ix. p. 618.

^a "Ut alterius cujuspian auctoris potius, quam Augustini,—Schola Lo-

vaniensis in Appendice collocavit."—

Bar. Martyrol. Aug. xv. p. 314.

^b p. 507.

^c Part. iii. p. 73.

^d "Libellus—infans, et absque nervis."—Lovan. Eras. et Aug. Roccha, p. 34.

^e "Non videntur Augustini:—nec sapiant phrasim Augustini."—Poss. in Appar. Tom. i. p. 149.

^f Tom. II. p. 688. Tom. III. pp. 2005. 2006. 2121.

^g "Libellus elegans,—sed qui nihil habet phraseos Augustiniana; videtur aulicus aut jure-consultus quispiam fuisse."—Erasm. Tom. vi.

writer^h. [Nevertheless it is] urged by Coccius to prove [that there is] no salvation without baptismⁱ.

The Hundred and Twelfth Treatise.

De Antichristo, [is] censured, [and] it is ascribed commonly to Rabanus, not improbably, says Possevine^k. Rupertus alleges it in his name^l; and Bellarmine thinks it probable that it is Rabanus', and pronounces that it is certainly not Augustine's^m. [And yet it is] alleged by Coccius [to prove Antichrist to be a certain manⁿ].

The Hundred and Thirteenth Treatise.

In Apocalypsim, [is] censured not to be Augustine's, both by Bellarmine and Erasmus^o. It seems that some student had gathered a few notes to this purpose, which were afterwards digested into homilies, by patching together a sorry beginning and ending. N. Zeger attributes it to Tichonius^p. [Nevertheless it is] alleged by Walden^q to prove [that] the scripture is not to be read by all^r.

The Hundred and Fourteenth Treatise.

De Anima et Spiritu [is also] censured—[thus]: "This treatise is deemed not to be St Augustine's^s." Trithemius thinks it is Hugo de S. Victore's^t. The [divines of] Louvaine

^h "Non sapit Augustini phrasim, nec ab aliquo bono authore habet testimonium.—Author videtur aulicus fuisse et jure-consultus."—Lovan. Aug. Roccha, p. 33. The author lived about the year of our Lord, 900.

ⁱ Tom. II. p. 501.

^k "Tribuitur hic liber a nonnullis Rabano Mauro, nec improbabiler."—Poss. in Appar. Tom. I. p. 150.

^l "Tractatus iste excusus est etiam titulo Rabani Archiepiscopi Maguntini: ejusque esse agnoscit Rupertus Tuitiensis,—a quo allegatur in 8. caput Apocalypsis."—Lovan.

^m "Habetur in nomine Augustini—probabile est esse Rabani,—certe Augustini esse non potest."—Bell. Disput. de Contr. Tom. I. De Rom. Pont. Lib. III. Cap. xii. p. 193.

ⁿ Tom. II. p. 1099.

^o "Non esse Augustini [expositio-

nem Apocalypsis.]"—Bell. Tom. II. Disput. de Cont. "de cultu sanct." Lib. III. Cap. iv. p. 464. ["Hæc explicatio non videtur Augustini."] Erasm. Tom. IX.

^p "Verisimile est hanc expositionem tantum esse annotationes a quopiam studioso,—quisquis is fuerit, collectas, quæ postea initio et fine adjectis aliquot velut ad auditores verbis,—ab alio in Homilias reductæ sint. Nicolaus Zegerus tribuit Tichonio."—Lovan. ED.] Sixt. Sen. Lib. IV. p. 228.

^q Tom. III. pp. 168. 170. 212.

^r Ib. p. 89.

^s "Hic liber censetur non esse Augustini."—Trithe. Abbas. Hugonis de S. Vict. librum esse autumat.

^t "Non est hic liber Sancti Augustini: sed cujusdam multo recentioris."—Lovan. Tom. III.

confess it to be the work of some far later writer; [and yet it is] urged by Walden^u, Weston^w, the Master of the Sentences^x, Baronius^y, [and] the *Glossa Ordinaria*^z.

The Hundred and Fifteenth Treatise.

De bono viduitatis, [is also] censured. The facility and candour of the style, in Erasmus' judgment, proclaims it to be none of St Augustine's. It is probable that it is Julian's. Some things seem to be corrected about free-will, [and] the title is far different from his wonted manner^a. [And yet it is] alleged by the *Glossa Ordinaria*^b, [by] Bellarmine^c, [and by] Baronius^d. [Also by] Gratian^e, the Rhemists^f, Walden^g, [and] Canisius' *Catechism*, to prove the vow of continency^h. [Also by] Harding, *Conf. Apol.*ⁱ, Allen's *Defence of Purgatory*^k, Dorman's *Proof against Jewel*^l, [and] Harding's *Detection of Jewel's Lies*^m, to prove that falling from vowed chastity [is] worse than adultery. [Also in] Bristow's *Reply to Fulke*, to prove both that falling away from vowed chastity [is] worse than adulteryⁿ, [and] the vow of continency^o; [and further by] Torrens^{*}, *Confess. Aug.*, to prove free will^p: falling from vowed chastity worse than adultery^q, [and] the vow of continency^r.

The Hundred and Sixteenth Treatise.

De Cognitione veræ vitæ, [is also] censured. It is manifest both by the style, and other circumstances, to be none of his^s. It resembles some Jovinian, or one that had a fit of the ague^t; but is indeed an exercise of some novice in divinity, a monk, that would fain shew what he could do.

^u Tom. i. pp. 101. 112. 116.

^w Lib. i. *de triplice officio*, pp. 12. 98.

^x p. 122. ^y Tom. iv. p. 399.

^z Tom. vi. p. 438.

^a "Mira dictionis facilitas et candor, clamitat non esse Augustini;—probabile est esse Juliani. Sunt quædam de libero arbitrio quæ videntur ab alio correctæ:—adde quod titulus alienissimus sit ab Augustini consuetudine."

Erasm. Tom. iv.

^b Tom. vi. pp. 246. 256.

^c Tom. ii. p. 536. Tom. iii. p. 1731.

^d Tom. v. p. 357.

^e p. 134.

^f pp. 440. 579. 581. 582.

^g Tom. i. p. 456.

^h p. 417.

^k p. 13.

^m p. 278.

^o p. 180.

^p p. 109.

^r pp. 293. 294. 298.

^s "Hoc opus Augustini non esse, stylus et alia quædam satis manifestant."—Lovan.

^t "[Non est opus ut admoneam hoc opus non esse Augustini, stylum] magis refert Jovinianum quempiam, vel febricitantem potius.—Apparet esse progymnasma Monachi tyronis Theologæ."—Erasm. [Cens. in hunc lib. Ed.]

ⁱ p. 74.

^l p. 137.

ⁿ p. 179.

^q p. 291.

^q pp. 289. 290.

[And yet it is] urged by Torrensis' *Confess. Aug.*^u: [and by] Richard Smith, *De lib. arbitrio*, to prove that faith alone is insufficient^w; [and by] Vellostillus in *Advertentiis*, to prove that the angels know all things^x, [and] apparitions of the dead^y.

The Hundred and Seventeenth Treatise.

Sermo de cataclysmo, [is] censured to have no shew as if it were his^z; [and yet it is] alleged by Walden^a, to prove the chrism in baptism^b.

The Hundred and Eighteenth Treatise.

De contemptu mundi, [is] censured by the Louvaines^c not to be St Augustine's in any sort; and yet the honest lad would fain have it pass current for his; but what should we do with such unlearned toys^d. [Notwithstanding this censure is so positive, it is yet] urged [by] Vellostillus in *Advertentiis*^e, and by Torrensis' *Confess. Aug.*, to prove the shaving of priests^f.

The Hundred and Nineteenth Treatise.

De conflictu vitiorum et virtutum, [is] censured [as being] more tolerable than the rest, but yet to come short of St Augustine^g. It is fathered upon Leo, but unjustly^h. Upon Gregory, on account of the styleⁱ. Some ascribe it to St Ambrose. And it seems that either he was a Milanese, who wrote this treatise, or that he compiled it at Milan^k. [And yet it is] alleged by Walden^l, Gratian^m, Fevard., Dadreus, and Cueillyⁿ.

^u p. 2.

^w p. 53.

^x p. 506.

^y p. 509.

^z "*Nihil habere Augustini.*"—Eras. Tom. ix. [Garetius citat inter authores ignotos: de verit. Corp. Christi.—Ed.]

^a Tom. ii. p. 8. Tom. iii. p. 92.

^b Tom. iii. p. 91.

^c "*Non est Augustini.*"—Lovan. Tom. ix.

^d "*Quum nihil prorsus habet Augustini, tamen, qui finxit, haberi Augustini voluit. Eamus et has in-doctas nenas tribuamus Augustino.*"—Erasm.

^e p. 510.

^f p. 324.

^g "*Cæteris sanior, sed nihil habens Augustini.*"—Eras.

^h "*Tribuitur etiam Leoni, sed nec Augustini est, nec Leonis.*"—Lovan.

ⁱ "*Sunt qui Gregorio hunc librum adscribant,—tanquam stylum Gregorianum redolentem.*" "*Alii vero ipsum Ambro. tribuunt.*"—Ang. Roccha, p. 39.

^k "*Videtur [qui eum scripsit] fuisse Mediolanensis, vel certe Mediolani scripsisse.*"—Poss. in Appar. Tom. i. p. 150.

^l Tom. iii. p. 11.

^m p. 827. [Ed. Lugd. 1606.]

ⁿ Tom. iv. p. 134.

The Hundred and Twentieth Treatise.

De continentia, [is also] censured. [It is said to be] a learned and a godly book; but the style shews it to be none of St Augustine's^o. Erasmus^p and many more^q judge it to be the book of Hugo de St. Victore. [Nevertheless it is] urged by the Rhemists to prove the vow of continency^r: [by] Bellarmine^s, to prove that concupiscence is no sin^t, [by] Pierre Coton [for the same purpose]^u; [and by] the *Glossa Ordinaria*^v.

The Hundred and Twenty-first Treatise.

De quarta feria, sive de cultura agri Dominici, [is] censured by Erasmus to be none of his^x. [It is, however,] urged by Torrensis' *Confess. Aug.*, to prove that Lent-fast is to be observed^y; [and by] Fevard., Dadraeus, and Cueilly^z.

The Hundred and Twenty-second Treatise.

Concio ad catechumenos, [is] censured by Joannes à Lovanio, to be none of his^a. [It is, however,] urged by Thomas Aquinas' *Summa*^b.

The Hundred and Twenty-third Treatise.

De diligendo Deo, [is] censured by the Louvaines^c, and Erasmus, to differ in phraseology from St Augustine's; [yet] it is urged by Vellosillus in *Advertent.* to prove that the departed saints know all things^d, [and by] Fevard., Dadraeus, and Cueilly^e.

The Hundred and Twenty-fourth Treatise.

Epistolæ sexdecim Augustini ad Bonifacium, et Bonif.

^o "Libellus pius, — nec indoctus. Augustini non esse phrasis arguit."

—Erasm.

^p "Mihi videtur Hugonis Victorini."

—Ib.

^q "A nonnullis creditur Hugonis Victorini."—Ang. Roccha, p. 41.

^r p. 440. ^s Tom. I. p. 1044.

^t Tom. IV. pp. 383. 387.

^u Tom. II. p. 876.

^v Tom. VI. p. 1312.

^x "Non est Augustini."—Eras. Tom.

IX.

^y pp. 276. 279.

^z Tom. VI. p. 1323.

^a "Augustini non esse videtur, Joanni à Lovanio."—Poss. in App. Tom. I. p. 149.

^b Part I. p. 176.

^c "Phrasis plurimum discrepat ab Augustino."—Erasm.

[^d "Liber pius, nec ineruditus, quam phrasis plurimum discrepat ab Augustiniana."—Lovan. Ed.]

^e p. 501.

^f Tom. IV. p. 1765.

ad Aug., [is also] censured. In the judgment of Possevine (following herein Cardinal Bellarmine) it seems that these epistles were never written by them; but, they say, there is no evidence to convince them^f. Erasmus says, they are absolutely feigned^g; and the divines of Louvaine are driven to confess for divers respects, that most of the learned do think them to be counterfeit stuff, made for exercise only^h; [yet they are] urged by Cardinal Baroniusⁱ.

The Hundred and Twenty-fifth Treatise.

EPIST. 38. *Ad Lætum*, [is] censured by Erasmus to be no simple or unlearned epistle, but very far different from St Augustine's style^k. [Yet it is] urged by Walden to prove voluntary poverty^l; [and by] Bellarmine to prove that children may enter into a religious house without their parents' consent^m.

The Hundred and Twenty-sixth Treatise.

EPIST. 45. *Armentario et Paulinæ*, [is] censured by the same author in the like manner; and he thinks that one person had the making of both these epistlesⁿ. [Notwithstanding this censure it is] alleged by Torrensis' *Confess. Aug.*, to prove the vow of chastity^o; by the Master of the Sentences^p, [and by] Thomas Aquinas' *Secunda Secundæ*^q.

The Hundred and Twenty-seventh Treatise.

EPIST. 111. *Ad Bonifacium Comitem*, [is] censured as having nothing of St Augustine about it; it has some piety, but little learning, or rather none at all^r. [But it is yet] urged by Walden^s.

^f "Non videntur Augustini—non tamen est evidens."—Poss. ex. Card. Bell. p. 156.

^g "Simpliciter confictæ sunt."—Erasm. [Cens. generalis. Tom. II. "Nec oratio—nec sensus, quicquam habet Augustini."—Ib. Cens. præfix. epist. illis 16. Ed.]

^h "Multum discrepant a vena et stylo sancti Augustini;—unde docti plerique censent eas exercendi styli gratia confictas esse."—Lovan.

ⁱ Tom. v. pp. [477. 478. 479.] 482. [485. 501.]

^k "Est quidem et erudita, nec infans Epistola;—cæterum plurimum dissans a phrasi Augustini."—Erasm.

^l Tom. I. p. 514.

^m Tom. II. p. 584.

ⁿ "Videturejusdem,cujus est, Epist. 38."—Erasm.

^o pp. 289. 292.

^p p. 365.

^q p. 161.

^r "Non solum—nihil habet Augustini,—hominis videretur pii—sed prorsus illiterati."—Erasm.

^s Tom. III. p. 298.

The Hundred and Twenty-eighth Treatise.

De Ecclesiasticis dogmatibus, [is thus] censured. This treatise has gone under the name of Tertullian, but it is neither Tertullian's, nor St Augustine's^t. Erasmus thinks it to be a made book out of St Augustine's works, and the *Decrees*^u: Bellarmine attributes it to Gennadius^w. Whosoever it is, it is no catholic writer's^x. [Yet it is] urged by the Rhemists *On the New Testament*, to prove auricular confession^y: that bigamists are to be excluded from holy orders^z, and the exorcisms of the church^a: by Harding's first *Rejoinder*, to prove the mingling of wine and water^b: by Walden, to the same purpose^c, [and] to prove free-will^d: by Thomas Lincoln^e: by William Reynolds' *Refutation of M. W. Reprehension*, to prove free-will^f. Also, by Torrensis' *Confess. Aug.*, to prove free-will^g: the mingling of wine and water^h: that bigamists are to be excluded from holy ordersⁱ: that penance is lawful^k: that fasting is meritorious^l: and the worshipping of relics^m. Also, by Ferd. Vellosillus in *Advertentiis*ⁿ: by Gratian^o: by the Master of the Sentences^p: by Thomas Aquinas^q:

The Hundred and Twenty-ninth Treatise.

Epistola Augustini ad Cyrillum, et Cyrilli ad Augustinum, [is] censured, as being written by one, who was not only a cunning impostor, but an heretic^r; and the epistles are said to be full fraught with errors, and as full of false-

^t "Ferebatur inter opera Tertulliani, quamquam nec illius est, nec Augustini, videtur."—Erasm.

^u "Partim ex hujus operibus collectus, partim ex decretis synodorum."—Ib.

^w "Augustini sive Gennadii potius."—Bell. Disput. de Contr. Tom. III. De pœnitentia. Lib. IV. c. XVI. p. 312.

^x "Non est Catholici scriptoris."—Lovan. [Append. in Tom. III.]

^y p. 453.

^z p. 570.

^a p. 576.

^b p. 140.

^c Tom. III. p. 67.

^d Tom. I. p. 118.

^e Serm. IV. p. 18.

^f p. 505.

^g p. 175.

^h p. 198.

ⁱ p. 211.

^k pp. 219. 221.

^l pp. 280. 287.

^m p. 321.

ⁿ pp. 330. 334. 356.

^o p. 1274. [Ed. Lugd. 1606.]

^p pp. 154. 217.

^q Part I. p. 134. Part III. pp. 150. [151. 154. 163.]

[^r "Impostor indoctus fuit quisquis sequentes epistolas de obitu Hieronymi confinxit sub nominibus sancti Augustini ad Cyrillum Hierosolymorum episcopum, et contra S. Cyrilli ad Augustinum."—Lovan. Ed.]

"Palet auctorem hujus operis non solum impostorem, sed et hæreticum fuisse."—Poss. in Appar. Tom. I. p. 147.

hoods as may be^a. [Yet they are] urged by Vellosillus, in *Advertentiis Theolog.*, to prove apparitions of the dead^t.

The Hundred and Thirtieth Treatise.

De essentia divinitatis [is] censured, as being St Jerome's under another title^u. It is partly framed out of a book of St Jerome's, *De membris Domini*; and partly out of St Augustine. By the smoothness of the style it should be Hugo de St. Victore's^w. But it is a book containing the two first chapters of a treatise made by Eucherius, *De formulis spiritualis intelligentiæ*^x. [It is, however,] alleged by Torrensis' *Confess. Aug.*^y

The Hundred and Thirty-first Treatise.

Tract. de Epicureis et Stoicis, [is] censured by Bellarmine, as if it were not known whose it was; but he thinks it is not St Augustine's^z. Erasmus does not deny it to be a good treatise: but [yet he says] it has as little as may be of St Augustine^a. [Nevertheless it is] urged by Canisius' *Catechism*, to prove the doctrine of merits^b.

The Hundred and Thirty-second Treatise.

Liber contra Fulgentium, Donatistam, [is] censured to be very doubtful whether it be his or not, having no sufficient testimony from any good writer^c. [Yet it is] urged by Parsons in his *Review of Ten Public Disputations*, to prove that the wicked eat the body of Christ^d, [and by] Torrensis' *Confess. Aug.* [to the same purpose^e].

^a "Plena erroribus, et conferta mendaciis."—Bar. Mart. Sep. 30. p. 381.

^t p. 339.

^u "*Hieronymo adscribitur sub titulo de membris Domini.*"—Ang. Roccha, p. 44.

^w "*Partim ex opere quodam Hieronymi—partim e scriptis Augustini:—stylî facilitas magis refert Hugonem Victorinum quam Augustini.*"—Erasm.

^x "*Liber non est D. Augustini,—sed duo prima capita libri quem sanctus Eucherius Lugdunensis Episcopus scripsit de formulis spiritualis intelli-*

gentiæ."—Lovan.

^y p. 10.

^z "*Non videtur Augustini,—tamen res est incerta.*"—Bell. apud. [Poss. in Appar. Tom. i. p. 149.]

^a "*Non omnino malus, sed aut nihil autquam minimum habens Augustini.*"—Erasm.

^b p. 965.

^c "*Incertum est an sit Augustini, cum non habeat aliquod testimonium, ab aliquo auctore gravi.*"—Bell. ut refert Poss. in Appar. Tom. i. p. 149. [*In certi authoris est.*—Lovan. Ed.]

^d p. 228.

^e p. 187.

The Hundred and Thirty-third Treatise.

Contra Felicianum, Arianum, [is thus] censured. There is no probability why we should think it to be St Augustine's. Surely some learned man compiled it for the exercise of his wit^f. [Yet it is] alleged by Walden^g; Bristow, in his *Reply to Fulke*^h: *Torrensis' Confess. Aug.*ⁱ: the Master of the Sentences^k, [and by] Thomas Aquinas^l.

The Hundred and Thirty-fourth Treatise.

Liber Hypnognosticon, [is] censured to be none of St Augustine's, who gave no Greek titles to any of his books^m. The style is somewhat different from hisⁿ. The manner of handling also followed with more heat than soundness of argument. Erasmus thinketh, that it is collected out of all St Augustine's works against the Pelagians^o. Bellarmine concludes, that as the books are learned and godly, so they are not St Augustine's^p. [And yet it is] urged by Harding [in his] *Confutation of the Apology*^q: [by] Bellarmine^r: [by] Thomas Aquinas' *Prima Secundæ*^s: [by the] Master of the Sentences^t, [and by] the Dowists, on *Genesis*^u. [Also, by] Walden^v, to prove free-will^w, and evangelical counsels^x: [by] Canisius' *Catechism*^y, to prove free-will^z, and that a man may fall from grace^a, [by] Richard Smith, *De lib. arbitrio*^b, [and by] Torrensis' *Confess. Aug.*^c, to prove free-will^d.

^f "Non est probabile hunc dialogum —esse Augustini.—Eruditus aliquis exercendi ingenii gratia finxit."—Erasm. [Cens. in hunc lib.]

^g Tom. i. pp. 5. 133. 212.

^h p. 262.

ⁱ pp. 25. 30.

^k pp. 255. 257.

^l Part III. p. 44.

^m "Non censetur Augustini, qui Titulos Græcos suis libris indere non solet."—Ang. Roch. p. 46.

ⁿ "Nec stylus per omnia congruit."

—Id. ib.

^o "Clamoris plus habet,—solide argumentationis minus. Videtur fuisse quispiam, qui quæ sparse ab Augustino disserta sunt contra Pelagianos studuerit in unum contrahere."—Erasm. ["Incerti authoris."—Lo-

van. "Certe Hypnognosticon, non est Augustini, sed alterius, ejusdemque Pelagiani."—Andr. du Valii, Doctor Sorbonicus. Notis in lib. Ecclesiæ Lugdunensis, Tom. II. Auctuarii. ad edit. 3. M. de la Bigne: presertim. pp. 1150. 1194. 1297. Ed.]

^p "Libri,—ut eruditi et catholici sunt, ita Augustini non sunt."—Bell. ut refert, Poss. Tom. i. p. 150.

^q p. 119. ^r Tom. IV. p. 14.

^s pp. 199. 200. [Part III. p. 157.]

^t p. 200.

^u p. 66.

^v Tom. i. p. 95.

^w Tom. i. pp. 70. 88. 94.

^x Tom. i. p. 471.

^y pp. 890. 896.

^z p. 912.

^a p. 954.

^b p. 16.

^c p. 105.

^d pp. 106. 109.

The Hundred and Thirty-fifth Treatise.

De triplici habitaculo, [is] censured as being written by an uncertain author^e; some good man that had some good leisure to huddle up so much together of this argument^f. There are those that father it upon St Bernard^g. [It is, however,] urged by Coccius^h, [and] Canisius' *Catechism*ⁱ.

The Hundred and Thirty-sixth Treatise.

De incarnatione Verbi, [is] censured, by divers circumstances, not to be St Augustine's, as the very title^k, the abrupt beginning, harshness of the style, [and certain additions] do shew, that it was done by way of exercise by one that would fain have had it gone under St Augustine's name^l. [It is yet] urged by Vellosillus in *Advertent. Theol.*^m

The Hundred and Thirty-seventh Treatise.

De laude charitatis, [is] censured, as not being St Augustine'sⁿ. [Yet it is] urged by Thomas Aquinas' *Secunda Secundæ*^o, *tertia parte*^p, and Fevard., Dadraeus, and Cueilley^q.

The Hundred and Thirty-eighth Treatise.

Meditationes, [are] censured as being his, or else of one that had read his books very diligently^r. [It is, however,] urged by Coccius to prove [the use of] prayer to the Virgin Mary^s, and prayer to angels^t: by Torrensis' *Confess. Aug.* [to prove the use of] prayer to the saints^x: by Walden^y: by Canisius' *Catechism*^z, and by Pierre Coton [to prove the use of] prayer to the Virgin Mary^a.

^e "Est incerti authoris."—Lovan.

^f "Et hunc pius quispiam et otiosus consarcinavit."—Erasm.

^g "A nonnullis St. Bernardo adscribitur."—Ang. Roccha, p. 45.

^h Tom. II. p. 1143. ⁱ p. 853.

^k "Ipse titulus olet fucum."—Erasm.

^l "Initium abruptum, sermonis durities, et quædam admixta declarant Opus non est Augustini, sed studiosi cujuspian stylum excoercentis, qui tamen affectarit videri Augustini."—Lovan.

^m p. 465.

ⁿ "Non est Augustini."—Erasm.

^o [Ed. Col. 1604.] p. 202. p. Ib. p. 511.

^q Tom. VI. p. 317.

^r "Auctor est vel beatus Augustinus, vel qui ejus libros non indiligenter legit."—Lovan. ["Augustinum fuisse authorem nec asseverare, nec inficiari." audet Erasmus. Ed.]

^s Tom. I. p. 298.

^t Tom. I. p. 364. ^x p. 250.

^y Tom. II. p. 202. ^z p. 536.

^a Tom. I. p. 86.

The Hundred and Thirty-ninth Treatise.

Manuale, [is thus] censured. "The book was compiled by one that had neither learning nor eloquence^b; and has some points of doctrine, which do flatly cross St Augustine's tenets^c". [It is, however,] urged by Harding in his *Rejoinder* to Mr Jewel, to prove the mass a propitiatory sacrifice^d.

The Hundred and Fortieth Treatise.

De Mirabilibus S. Scripturæ, [is] censured as neither having the wit nor the phrase of St Augustine^e, being no authentic book^f; written after the year 600^g—of small use, and made to little purpose. [Nevertheless it is] alleged by the Rhemists, *On the New Testament*^h; Waldenⁱ, Torrensis' *Confess. Aug.*^k; the Master of the Sentences^l; Nicholas Sanders, *Of the Supper of the Lord*^m; and Fevard., Dadraeus, and Cueilly in *addit ad Glossam*ⁿ.

The Hundred and Forty-first Treatise.

[QUESTIONUM 65.] *Liber ad Orosium*, [is] censured [and] confessed by the learned not to be his^o: [as] having no gravity in them, nor any thing worthy so famous a writer^p; [but as being] pieced together by some student. [Yet it is] urged by Coccius to prove the celestial hierarchy^q; [and that] the book called *Ecclesiasticus* [is] authentic^r: by Walden^s: by Bellar-

^b "*Liber qui sequitur, ex superioribus libellis magna ex parte consarcinatus est.*"—Lovan.

^c "*Hic liber consarcinatus est ex libris Meditationum et Soliloquorum, per quempiam nec eruditione, nec eloquentia præditum—ponit in potestate hominis, ut promereatur regnum cælorum, quam sententiam ubique detestatur Augustinus.*"—Erasm.

^d p. 121.

^e "*Nec stylo, nec ingenio sanctum Augustinum referunt.*"—Lovan.

^f "*Non est authenticus, sed falso ascribitur Augustino.*"—Ib.

^g "*Auctor manifestat se post annum Domini 600 viris.*"—Ib.

^h p. 434.

ⁱ Tom. i. pp. 58. 60.

^k p. 169.

^l p. 160.

^m p. 214.

ⁿ Tom. i. p. 628. Tom. ii. pp. 74. 345. 359. 387. 446. 500. 822. 943. 952. 1315. Tom. iii. p. 2198. Tom. iv. pp. 335. 338. 1534. Tom. v. p. 77. Tom. vi. p. 819.

^o "*Nec librum illum esse Augustini, ut eruditi fatentur.*"—Bell. Disput. de Contr. Tom. iii. de missa. Lib. ii. cap. xii. p. 229.

^p "*Nec aliquid habet grave, et dignum tanto viro.*"—Poss. in Appar. Tom. i. p. 148.

["*Et Augustini a nonnullis esse non censetur.*"—Ang. Roccha, p. 55.]

^q Tom. i. p. 346.

^r Tom. i. p. 684.

^s Tom. i. pp. 111. 362. Tom. iii. p. 66.

mine, [to prove] the book called *Ecclesiasticus* to be authentic^t: by Nicholas Sanders, *Of the Supper of the Lord*, [to prove] transubstantiationⁿ: by Torrensis' *Confess. Aug.*^s: by the Master of the Sentences^r: by Thomas Aquinas' *Summa*^s; by the *Glossa Ordinaria*^a, and by Pierre Coton^b.

The Hundred and Forty-second Treatise.

De prædestinatione et gratia, [is] censured not to be St Augustine's; for, besides that it is not mentioned by Possidius, nor Bede, it differs in points of doctrine from St Augustine^c; and, therefore, is supposed to be written by one that was not very sound^d. [Yet it is] urged by Coccius^e; Thomas Aquinas^f, *Glossa Ordinaria*^g; Canisius' *Catechism*^h, to prove free-willⁱ: by Gratian^k, and by the Dowists, on *Exodus*^l.

The Hundred and Forty-third Treatise.

De prædestinatione Dei, [is] censured as being another book, which came out of the same forge^m. [It is also] proved by the briefness thereofⁿ, and in that it teacheth a clean contrary doctrine to St Augustine. [Nevertheless it is] urged by the *Ordinary Gloss*^o.

The Hundred and Forty-fourth Treatise.

De vera et falsa pœnitentia, [is thus] censured. "There are arguments enough to prove that it is not Augustine's^p; so many that it is sufficient only to the reader to understand so much^q." Therein a sentence of St Augustine is al-

^t Tom. i. p. 52.

^u p. 215.

^x p. 8.

^v p. 16.

^z Part. i. p. 77.

^a Tom. vi. p. 402.

^b Tom. i. p. 106.

^c "*Non videtur Augustini, — nam nec a Possidio, — nec a Beda citatur, et simul discrepat a doctrina Augustini.*" — Poss. in Appar. Tom. i. p. 149.

["*Non judicatur ab hominibus doctis S. Aug. opus.*" — Bell. Disput. de Contr. Tom. iv. de gratia et lib. arbitrio. Lib. ii. cap. xiv. p. 139. Ed.]

^d "*Suspecti authoris liber.*" — Lovan.

^e Tom. ii. p. 1036.

^f Part i. p. 49.

^g Tom. i. p. 850. Tom. ii. p. 334.

Tom. vi. pp. 121, 125.

^h p. 824.

ⁱ p. 896.

^k p. 1306.

^l p. 173.

^m "*Alium ejusdem farinae opusculum.*" — Lovan.

ⁿ Poss. in Append. Tom. i. p. 160.

^o Tom. vi. p. 112.

^p "*Non est Augustini, quod multis probari posset.*" — Poss. in Appar. Tom. i. p. 149. ["*Non est Augustini.*" — Lovan. Ed.]

^q "*Tot undique sunt argumenta [quæ clamitant — non esse Augustini,] ut abunde sit admonuisse lectorem.*" — Erasm.

leged and refuted^r. [How great was] the industry of men in former times rather than their judgment? This book is almost wholly transcribed into the *Canon-Law*, and into the *Book of the Sentences*^s. [It is, nevertheless,] urged by Walden to prove auricular confession^t, in Allen's *Defence of Purgatory*, to prove purgatorial fire^x; [and to the same purpose in] Bristow's *Reply to Fulke*^y; by Thomas Lincoln^z, and by Canisius' *Catechism*, to prove penance profitable^a. [Also, by] Torrensis' *Confess. Aug.*, to prove auricular confession^b; penance profitable^c, and the treasure of the church^d, and purgatorial fire^e. [Also, by] Ferd. Vellosillus, in *Advertentiis*, to prove penance profitable^f, and auricular confession^g; [as well as by] Gratian^h; the Master of the Sentencesⁱ, and Thomas Aquinas^k.

The Hundred and Forty-fifth Treatise.

De poenitentiae medicina libellus unicus, [is] censured [as being] fathered upon him^l. [Yet it is] urged by Canisius' *Catechism*^m; Thomas Lincolnⁿ; Gratian^o; the Master of the Sentences^p; Thomas Aquinas^q, and by Torrensis' *Confess. Aug.*, to prove penance profitable^r, and satisfactions^s.

The Hundred and Forty-sixth Treatise.

De patientia, [is] censured not to be his by reason of the style^t. Some foolishly attribute it to Cyprian; but his it cannot be, the style [contradicts it^u]. [It is] urged, however, by Torrensis' *Confess. Aug.*^x, and by Thomas Aquinas' *Secunda Secundæ*^a.

^r "Fit mentio de ipso Augustino et sententia ab Augustino dissentit, ut ait Tritemius."—Ang. Roccha, p. 51.

^s "Et tamen totus fere hic liber transcriptus est in *Decreta et Sententias*,—ut hinc liqueat,—quanto plus fuerit in colligendo studii,—quam iudicii."—Erasm.

^t Tom. II. p. 232. Tom. III. p. 131.

^x p. 109. ^y p. 360.

^z Serm. xx. p. 120. ^a p. 364.

^b pp. 118. 216. 217.

^c pp. 212. 215. ^d p. 219.

^e p. 221. ^f p. 39.

^g p. 407. ^h p. 126.

ⁱ p. 319.

^k Part III. pp. 120. 156. 162.

^l "Augustino inscriptus."—Ang. Roccha, p. 51.

^m p. 330. ⁿ Serm. XIV. p. 82.

^o p. 1119. [Ed. Lugd. 1606.]

^p p. 298. ^q Part III. p. 156.

^r p. 172. ^s p. 219.

^t "Augustini non esse, phrasis arguit."—Erasm.

^u "Aliqui appropriant Cypriano, ex ignorantia tamen,—quia multum in stylo a Cypriani libro differt."—Ang. Roccha, p. 51. ^x pp. 106. 157.

^a p. 237. [Ed. Col. 1604.]

The Hundred and Forty-seventh Treatise.

Questiones veteris et novi Testamenti, [are] censured as not being St Augustine's, but rather some monk's^b. Doubtless in former times these men had a good mind, and took great pains in copying out books: but yet, for all this, their boldness cannot be sufficiently wondered at; who purposely for their great advantage, (no doubt) did thrust forth such rude, trifling, and foolish stuff, instead of many learned treatises of the ancient Fathers—by them purposely suppressed, for fear lest their presumptuous boldness should have been found out^c. It was not Augustine that wrote this book, but an heretic; and peradventure the author of the *Commentary upon the Epistles of St Paul*, published in St Ambrose's name. And it may be very well one of the deacons of the city of Rome^d. [They are, however,] urged by Coccius to prove the book of Baruch [to be] authentic^e: Peter's supremacy^f, massing vestments^g, and the sacrament of orders^h; by the Rhemists, [in their *Annotations on the New Testament*], to prove Peter's supremacyⁱ, the sacrament of orders^k, and the single life of priests^l. [Also by] Harding in his *Rejoinder*, against Jewel, of the *Mass*, to prove transubstan-

^b "Augustini esse non censetur."—Ang. Roccha, p. 55. [*Auctorem—non solum non esse sanctum Augustinum, ut in titulo ejus libri scribitur,—sed neque esse hominem Catholicum.*"]—Bell. Disput. de Contr. Tom. IV. De gratia primi hominis. Cap. III. p. 4. "Non esse Augustini, sed alicujus heretici, qui multa docet et contra fidem, et contra Augustinum."—Ib. De effect. Sacram. Tom. III. Lib. II. cap. x. p. 37. Ed.]

^c "Pium erat studium veterum Monachorum,—qui sacris libris describendis vacabant. Ceterum non queo satis demirari,—quid illi cogitarint,—qui studio,—dataque opera,—sic, questus haud dubie gratia,—celebrium virorum monumenta contaminarunt,—et quo plus emolumentum adferret impostura, ferragines ineptas juxta et loquaces, magni gratiosique nominis fucos sim-

plicibus commendarunt. Et probabile est, eorundem opera complures libros immortalitate dignos—obertos fuisse,—ne quis illinc ipsorum audaciam deprehenderet."—Erasm.

^d "Non est Augustini,—sed heretici alicujus,—omnino videri ejus,—cujus sunt commentaria in Epist. Pauli, quæ sub nomine Ambrosii circumferuntur;—fortasse igitur utrumque opus est Hilarii Diaconi urbis Romæ." Poss. in Appar. Tom. I. pp. 148, 149.

[*"Harum questionum stylium constat Augustini non esse. Res vero ipsa ratioque tractandi Augustino indigna."*—Lovan. Ed.]

^e Tom. I. p. 649.

^f Tom. I. p. 806.

^g Tom. II. p. 741.

^h Tom. II. p. 888.

ⁱ pp. 50. 206.

^k p. 276.

^l p. 439.

tiation^m. Also, in his answer to Jewel's *Challenge*ⁿ; by Heskins in his *Parliament*^o, and by Walden^p, to prove Peter's supremacy^q; [and by the latter further to prove] voluntary poverty^r, the sacrament of orders^s, the single life of priests^t, massing vestments^u, the worshipping of saints^v, and the necessity of miracles^x. [Also in] Parson's *Convers.* to prove succession a note of the church^y; in Dorman's *Proof* against Jewel, to prove Peter's supremacy^z; in Canisius' *Catechism*, to prove the church's exorcism^a; [and in] Harding's *Detection of Jewel's Lies*^b. [They are also further urged by] Torrensis' *Confess. Aug.*^c to prove Peter's supremacy^c, the sacrament of orders^d, fasting meritorious^e, and massing vestments^f. [Also by] Ferd. Vellostillus *Advert.*^g, Gratian^h, the Master of the Sentencesⁱ, Baronius^k, Thomas Aquinas^l, the Dowists *On the Old Testament* in the argument on Genesis, [and by] Pierre Coton, to prove the Virgin Mary queen of heaven^m.

The Hundred and Forty-eighth Treatise.

Questiones ex utroque Testamento mixtim, [are] censured, as containing many things far from the truth, and unworthy of St Augustineⁿ. They are not his^o. [Yet they are] urged by Coccius to prove the history of Tobit canonical^p; by Torrensis' *Confess. Aug.* to prove the single life of priests^q; by the Master of the Sentences^r, Baronius^s, and Fevard., Dadraeus, and Cueilly^t.

The Hundred and Forty-ninth Treatise.

Regulæ Clericis traditæ, [are] censured by consent of the

^m pp. 210. 211.
ⁿ p. 94.
^o p. 253.
^p Tom. I. pp. 206. 391.
^q Tom. I. pp. 150. 237. Tom. III. p. 135.
^r Tom. I. p. 536.
^s Tom. II. p. 205.
^t Tom. II. p. 211.
^u Tom. III. p. 62.
^v Tom. III. p. 225.
^x Tom. III. p. 229.
^y Part II. p. 279.
^z pp. 14. 108. ^a p. 337.
^b p. 164. ^{* p.} 169. ^c p. 55.
^d p. 205. ^e p. 273.

^f p. 322. ^g pp. 11. 88.
^h p. 137. [Ed. Lugd. 1606.]
ⁱ pp. 56. 365. ^k Tom. I. p. 821.
^l Part III. pp. 73. 74. 88. 107. 110.]
^m Tom. I. p. 97.
ⁿ "*Varia continet et Augustini indigna, et a veritate aliena.*"—Lovan.
^o "*Haud esse Augustini, —[quæ in libro questionum ejus nomine scripta habentur.]*"—Bar. Tom. II. p. 278.
^p Tom. I. p. 659.
^q p. 301.
^r p. 101.
^s Tom. v. p. 41.
^t Tom. IV. p. 284. Tom. VI. p. 245.

learned, and evidence of the style". "I pray," [says Erasmus,] "what forehead or forecast had they, who dare thrust out such fooleries and fopperies in the name of so reverend a doctor of the church". [Yet they are] urged by Torrensis' *Confess. Aug.* to prove the order of monks^x, the habit of nuns^y, and canonical hours^z; and by Thomas Aquinas' *Secunda Secundæ*^a.

The Hundred and Fiftieth Treatise.

De rectitudine Catholicæ conversationis, [is] censured, [and said] not to be his writing^b. [Yet it is] urged by Torrensis' *Confess. Aug.* to prove the sacrament of extreme unction^c; and by Fevard., Dadræus, and Cueilley^d.

The Hundred and Fifty-first Treatise.

Responsio ad Articulos sibi falso impositos, [is] censured. [Possevino declares it] to be Prosper's, and [to be] found extant among his works^e. [It is, however,] urged as Augustine's, by Richard Smith, *De lib. arbitrio* to prove free-will^f; by Torrensis' *Confess. Aug.*^g, Aquinas' *Summa*^h, and by Pierre Cotonⁱ.

The Hundred and Fifty-second Treatise.

Sermones ad fratres in Eremo, [are] censured, as being counterfeited, in his name, by one that could scarce tell how to make true Latin^k,—written first for exercise' sake, by a Flemish-French mongrel, [and] condemned publicly by authority^l. [Baronius declares that] the author [is] noted for

^u "Tam ex stylo,—quam ex doctorum virorum consensu, Augustini esse negantur."—Lovan.

^w "Obsecro te, lector,—quid habent frontis ac mentis,—qui tales nœnias tali adscribunt viro."—Id. ib.

^x p. 307. ^y p. 323. ^z p. 327.

^a pp. 70, 71. 271. Part III. p. 96.

^b "Non est Augustini."—Lovan. [et Erasmi.]

^c p. 236.

^d Tom. vi. pp. 1293. 1302.

^e "Prosperi est, et habetur inter ejus opera."—Poss. in Appar. Tom. i. p. 150.

^f p. 8.

^g pp. 95. 104. 106. 116.

^h Part I. p. 42. ⁱ Tom. II. p. 1439.

^k "Satis constat sub D. Augustini nomine a quodam semilatio exercitii causa conscriptos esse."—Lovan.

^l "Martinus Lipsius — suspicatur auctorem fuisse exclamatores Gallo-flandrum. Contra hos sermones ad Eremitas, sub nomine Divi Augustini confictos, et a conservatore Apostolico Rhegii anno 1414. Damnatos et reprobatos, docte et profuse scripsit Joannes Malburnus Bruxellensis."—Ib.

a cozeners^m; one that had more will than skill to deceive the ignorant, and the author of many lying, vain, fabulous, and ridiculous reports—huge lies, the like were never heard of beforeⁿ. [Nevertheless it is] urged by Allen in his *Defence of Purgatory*, to prove prayer for the dead^o; by Torrensis' *Confess. Aug.* to prove the single life of priests^p, and that monks, who forsake their calling, [are] in a state of damnation^q. [Also by] Thomas Lincoln^r, by Ferd. Vello-sillus^s, and by Gratian^t.

The Hundred and Fifth-third Treatise.

Sermo 219. *de tempore pro decimis*, [is] censured by [Bellarmine,] as if it might be well doubted whether it be his or no^u: yet to help the matter again, he affirms it to be written by some worthy and ancient Father of the church; for, (I pray you observe his reason!) many sentences are taken out of this treatise, and registered in the Canon-Law. Methinks he might have had a better argument to prove the Canon-Law to be corrupted, it being compiled of many such false and corrupt sentences. [It is, however,] urged by Coccius^v, and Gratian^r.

The Hundred and Fifty-fourth Treatise.

Sermo de Sanctis 35, [is] censured by Baronius as being a false treatise; very counterfeit, which hath for a long space lain hidden under his name: but the vizard being taken away, it will easily appear to be some other author's. It cites Isidore, a manifest argument of false dealing^y. Away with such base tricks, which do rather harm than good to the truth

^m "Auctor illorum sermonum quos Augustino supposuit,—et ad fratres de eremo inscripsit, quisquis ille fuerit,—hac certe ex parte nonnisi impostor dicendus."—Bar. Tom. iv. p. 400.

ⁿ "Sub Augustini falso nomine frigidus ille fector—qui—multa delira,—vana,—et fabulosa sub tanti Patris nomine imprudenter effutiat—portentosa mendacia blateret."—Bar. Tom. iv. p. 436.

^o p. 136. ^p p. 300. ^q p. 310.

^r *Serm.* viii. p. 45. ^s pp. 48. 542.

^t pp. 281. 644. [Ed. Lugd. 1606.]

^u "Forte non est,—B. Augustini iste sermo tamen insignis est sine dubio, et antiqui alicujus Patris: nam inde tanquam ex August. multa sunt adscripta in decreto, 16. q. 1."—Bell. Disput. de Contr. Tom. ii. Lib. i. cap. xxv. p. 323. ^v Tom. ii. p. 460. ^x p. 743. [Ed. Lugd. 1606.]

^y "Auctor ille sermonis qui hactenus Augustini nomine latuit, (est autem trigesimus quintus de sanctis) sed falso, cum enim citetur ab eo Isidorus,—aliud ab Augustino esse auctorem,—certum est."—Bar. Tom. i. p. 415.

of religion^a. [Yet it is urged] by Vellosillus in *Advertent. Theol.* to prove the assumption of our Lady^a, [and by] Baronius [himself^b].

The Hundred and Fifty-fifth Treatise.

De salutaribus documentis, [is thus] censured. This sermon seems to have a pious kind of loquacity^c; the author thereof was a good honest fellow, but without learning^d. It is not St Augustine's^e. It were the greatest impudence in the world to father such a sermon upon him^f. [It is yet] urged by Walden^g, by Torrensis' *Confess. Aug.* to prove auricular confession^h, and fasting meritoriousⁱ; [also by] Richard Smith, *De lib. arbitrio*, to prove merits^k.

The Hundred and Fifty-sixth Treatise.

Soliloquia animæ ad Deum, [is] censured, [as having been] written by a man that was very conversant in St Augustine's words^l. A treatise that hath many good passages in it, save that he doth oftentimes rehearse the same things again. [But it is nevertheless] urged by Coccius^m and Waldenⁿ.

The Hundred and Fifty-seventh Treatise.

Scala Paradisi. Censured by Trithemius to be St Bernard's, and testified that it is so found in the ancient manuscripts, and agrees well enough with his style^o. The Louvaines deny not, but that it may pass for St Bernard's, although it is neither St Augustine's nor St Bernard's^p. [Yet it is] urged

^a "Ac proinde Augustino sermones de Assumptione falso adscripti,—quos merito, Lovaniensis schola rejicit in angulum, vel quæ id generis sunt aliæ apochryphorum quisquiliæ, quæ potius detrahant, quam probent veritatem."—Id. ib. p. 416.

^a p. 538. ^b Tom. I. p. 416.

^c "Sermo habet piam loquacitatem."—Erasm.

^d "Apparet hominem [fuisse] pium, sed abeque literis."—Lovan.

^e "Censetur non esse Augustini."—Ang. Roccha, p. 56.

^f "Hæc Augustino tribuere, summæ sit impudentiæ."—Erasm.

^g Tom. III. p. 131. ^h p. 186.

ⁱ p. 273.

^k p. 67.

^l "Opus plenum piis affectibus per hominem versatum in Augustini voluminibus: nonnunquam verba quædam ac sententias veluti tesselas intertexit ex libris confessionum, aliisque scriptis illius decerptas."—Lovan.

^m Tom. II. p. 1036.

ⁿ Tom. II. p. 136.

^o "In antiquis exemplaribus S. Bernardi adscriptus reperitur, et ipsius redolet stylum, ut ait Trithemius."—Ang. Roccha, p. 56.

^p "Hoc opusculum fertur etiam inter scripta Divi Bernardi, quanquam nec illius videatur esse."—Lovan.

by Harding in his *Detection*^a, and by Torrensis' *Confess. Aug.* to prove free-will^r.

The Hundred and Fifty-eighth Treatise.

Liber de Speculo, [is thus] censured. It is reported to be St Augustine's, but the contrary is most evident. He cites a testimony out of Boëthius, and denies the procession of the Holy Ghost, an heresy every where impugned by St Augustine^a. And in truth, (to censure it aright,) it hath no shew of St Augustine, nor of any learned writer^t. [Yet it is] urged by Coccius for St Augustine's, and to prove the sacrament of extreme unction^u; by Canisius' *Catechism* to the same purpose^w; [and by] Bellarmine to prove Tobias canonical^x.

The Hundred and Fifty-ninth Treatise.

De singularitate clericorum, [is] censured diversely, and almost so many men, so many minds. Some fether it upon Jerome; some upon Origen^y; some upon Cyprian; and others upon Augustine: but I take it, by the phrase and manner of writing, to belong unto none of them^z. [However, it is] urged [both] by Walden^a, and Torrensis' *Confess. Aug.* to prove the single life of priests^b.

The Hundred and Sixtieth Treatise.

De Trinitate et Unitate Dei, [is] censured not to be St Augustine's, nor to savour of his phrase and manner of speech^c. It was some obscure fellow that wrote it, that could scarce tell how to make true Latin^d. I commend his pains in taking so many good sentences out of St Augustine. Yet methinks

^a p. 325.

^r pp. 109. 112.

^s "Aperte non est Augustini, nam cap. 3. citat versus Boëthii,—et cap. 27. negat Spiritum Sanctum procedere a Filio:—cujus oppositum constanter docet Augustinus."—Poss. in Appar. Tom. I. p. 150.

^t "Nec pilum habet Augustini,—nec scriptoris quidem eruditi."—Erasm.

^u Tom. II. p. 877.

^w p. 370.

^x Tom. I. p. 43.

^y "A nonnullis Hieronymo adscribitur. A quibusdam Origini.—Citatur

autem a multis sub nomine Augustini." Ang. Roccha, p. 57.

^z "Multoties et Cypriani nomine excusatus est;—quum phrasis nec Hieronymi,—nec Cypriani, nec Augustini referat."—Erasm.

^a Tom. III. p. 121.

^b p. 300.

^c "Non videtur Augustini:—nec sapit phrasim Augustini."—Poss. in Appar. Tom. I. p. 149.

^d "Incerti auctoris liber,—stylus est facilius quam Augustini,—interim vis bene Latinus."—Lovan.

it is not fit that such pamphlets as these should wander up and down in other men's names that are of that mark and note°. [Yet it is] urged by Torrensis' *Confess. Aug.*^f, the Master of the Sentences^g, and the *Glossa Ordinaria*^h.

The Hundred and Sixty-first Treatise.

De tempore Barbarico, [is] censured to have nothing of St Augustine. [Still it is] urged by Baroniusⁱ.

The Hundred and Sixty-second Treatise.

Quæstiunculæ de Trinitate, [are] censured, [and said] to be taken out of St Augustine's books, *de Trinitate*; and it is to be doubted whether he ever wrote it or no. Howsoever, it matters not much, because the book is of no account^k. [But it is urged] by Torrensis' *Confess. Aug.*^l

The Hundred and Sixty-third Treatise.

De visitatione infirmorum, [is] censured, [and declared] not to be St Augustine's^m, but some prating fellow's—a rude and illiterate writer. They wanted no boldness that would venture to broach such foolish treatises in St Augustine's nameⁿ. [It is, however,] urged by Coccius to prove the worshipping of images^o, auricular confession^p, and the sacrament of extreme unction^q; by the Rhemists, to prove the sacrament of extreme unction^r; by Harding's first *Rejoinder*^s; by Walden, to prove auricular confession^t, the sacrament of extreme unction^u, and the worshipping of images^w. [Also in]

^e "Passim apparent fragmenta, quæ decerpit ex Augustini libris—non improbo studium ad hunc modum sese exercentium,—sed hoc genus libellis in celebrium scriptorum nomen collatis onerari lectorem non probo."—Erasm.

^f pp. 12. 35. ^g pp. 255. 257.

^h Tom. vi. p. 500.

ⁱ Tom. iv. p. 149. Tom. v. pp. 509. 511.

^k "Videtur collectus ex libris de Trinitate. Sitne vero Augustini, an non, incertum est:—parum tamen refert,—quia liber est parvi momenti."—Poss. in Appar. Tom. i. p. 148.—[*"Decerptum ex libris de Trinitate."*]

—Lovan. [Tom. III.] p. 426.

^l p. 21.

^m "Non est Augustini."—Lovan.

ⁿ "Sermo locuteleii nec docti, nec disert. Quid habuerunt vel frontis, vel mentis,—qui talia scripta nobis obtruserunt nomine Augustini."—Erasm. Coccius places the author in the year 500.

^o Tom. i. p. 560.

^p Tom. II. p. 816.

^q Tom. II. p. 877.

^r p. 506.

^s p. 127.

^t Tom. II. pp. 231. 247.

^u Tom. II. p. 268.

^w Tom. III. p. 286.

Dorman's *Proof against Jewel*^x; by Thomas Lincoln^y, and Canisius' *Catech.*^z to prove auricular confession; [as well by] Torrensis' *Confess. Aug.*^a, [and to prove] auricular confession^b, the sacrament of extreme unction^c, and the worshipping of images^d.

The Hundred and Sixty-fourth Treatise.

De vita Christiana, [is thus] censured: "To prove this book not to be St Augustine's were to prove the sun to shine at mid-day^e; a very needless labour, as much lost as if it were spent in reading it^f." The divines of Louvaine do almost confess as much^g. [Nevertheless it is] urged by Torrensis' *Confess. Aug.*^h, to prove that faith alone does not justify; by Vellosillusⁱ, and by Fevard, Dadraeus, and Cueilly^k.

The Hundred and Sixty-fifth Treatise.

De utilitate pœnitentiæ, [is] censured, [and said] not to be his, both by the divines of Louvaine, and Erasmus^l. [Yet it is] urged by Harding, in his *Rejoinder* to Jewel's *Reply of the Mass*^m; by Heskins, in his *Parliament*ⁿ, and by Walden^o. [Also by] Bellarmine, to prove the sacrament of penance^p; by Stapleton, in his *Fortress*, to prove auricular confession^q; by Thomas Lincoln^r, [and to the same purpose^s], by Canisius' *Catech.*^t, Torrensis' *Confess. Aug.*^u, and the Master of the Sentences^x.

The Hundred and Sixty-sixth Treatise.

De vanitate sæculi, [is] censured to be none of St Augustine's work^y. [It is, however] urged by Vellosillus in *Advertent*^z.

^x p. 140.

^y Serm. xix. p. 116. ^z p. 340.

^a p. 180. ^b p. 217.

^c p. 236. ^d p. 316.

^e "Hunc librum non esse Augustini, non minus supervacaneum sit, quam si quis admoveat bubalum non esse equum."—Erasm.

^f "Ego nihil video dignum, in quo tempus terat, cui sit aliquis aliquid serii negotii."—Id. ib.

^g "Non est Augustini."—Lovan.

^h p. 161. ⁱ p. 510.

^k Tom. iv. p. 2542.

^l "Non est Augustini."—Lovan. Erasm.

^m pp. 23, 24. ⁿ p. 253.

^o Tom. i. p. 434. Tom. ii. p. 107.

^p Tom. iii. p. 1156. ^q p. 110.

^r Serm. xiv. p. 82. ^s Ib. p. 83.

^t p. 536. ^u p. 181. ^x p. 326.

^y "Non est Augustini."—Lovan. Erasm.

^z p. 510.

The Hundred and Sixty-seventh Treatise.

De utilitate jejunii, [is] censured by Erasmus not to be his^a. [Still it is] urged by Canisius' *Catech.* to prove fast-ing meritorious^b; [and by] Coccius, [to the same end and purpose^c.]

The Hundred and Sixty-eighth Treatise.

De urbis excidio, [is] censured to be written by I know not whom^d. [It is, however,] urged by Baronius^e.

The Hundred and Sixty-ninth Treatise.

JOHN CHRYSOSTOM lived in the year 400. *Homilia de Joh. Chrysa. Adam et Heva*, [are thus] censured. The Greek copy of this homily is no where to be found; and it is probable that it was written by some Latinist. There are two chapters borrowed out of the book, *De dogmatibus ecclesiasticis*^f. [They are] urged, [however,] by Coccius^g, and Bellarmine^h. [Also by] Canisius' *Catech.*ⁱ, and by Weston, *De triplici hominis officio*, to prove exorcisms in baptism^k; [as well as by] Richard Smith, *De baptismo infantium*, [to prove that there is] no salvation without baptism^l.

The Hundred and Seventieth Treatise.

Homilia in Gen. 3. [are] censured by Sixtus Senensis^m, [but are nevertheless] urged by Bellarmineⁿ.

The Hundred and Seventy-first Treatise.

Homilia in Job, [are] censured by Sixtus Senensis not to be his^o. [Still they are] urged by Coccius to prove the single life of priests^p.

^a "Non videtur Augustini."—Erasm.

^b p. 593. ^c Tom. II. p. 286.

^d "Incerti auctoris."—Erasm.

^e Tom. v. pp. 20, 300.

^f "Nusquam enim apud Græcos hæc invenitur: et vero Latinum fuisse Auctorem valde probabile est; cum etiam duo capita extant in ea [sumpta ex libro] de Dogmatibus Ecclesiasti-

cis."—Poss. in Appar. Tom. I. p. 855.

^g Tom. II. p. 93.

^h Tom. IV. p. 23.

ⁱ p. 213.

^k Lib. III. p. 315.

^l p. 15.

^m Lib. IV. p. 280.

ⁿ Tom. IV. p. 150.

^o Lib. IV. p. 281.

^p Tom. II. p. 940.

The Hundred and Seventy-second Treatise.

Homilia in Psal. 13. [are] censured not to be his, by Sixtus Senensis^q; [yet they are] urged by Baronius^r.

The Hundred and Seventy-third Treatise.

ALSO, *Opus imperfectum in Matthæum*, [is thus] censured: "The author of this work was either an Arian himself, or else his book has passed through the hands of Arians, as may be shewed in many places"; and it cannot well be endured that such homilies should be fathered upon his name. For whose stomach does not rise when he shall see such filthy, heretical, worm-eaten homilies, written by an unknown author,—but a known heretic, or the worst of all heretics, attributed unto so grave and holy a father of the church? Surely they have not so much as a smack of Chrysostom, either in the phrase, sentences, or other points of doctrine; but are full fraught with the heresies of the Manichees, Montanists, Arians, and Donatists^t." [Yet, notwithstanding this, it is] urged by Coccius^u, by Gratian^w, and by Fevard, Dadraeus, and Cueilly^x. [Also by] the Rhemists, [in their *Annotations on the* *New Testament*, to prove the blessed sacrament in one kind^y, [that] the pope cannot be anti-christ^z, and the hallowing of bread^a. [Also by] Harding,

^q Lib. iv. p. 281.

^r Tom. i. p. 576.

^s "Non est Chrysostomi,—sed Auctoris operis imperfecti,—qui vel fuit Arianus vel certe opus ejus ab Arianis multis in locis depravatum est."—Bell. Disput. de Contr. Tom. i.—de verbo Dei.—Lib. iv. cap. xi. p. 55. ["Non sunt, (i. e. homiliæ 54. auctoris. Operis imperfecti :) Chrysostomi, scatent enim hæresibus Arianorum, Manichæorum, Montanistarum, Armenorum, Donatistarum."—Poss. in Appar. Tom. i. p. 855. ["Hæretica vero dogmata, toto passim Operi inspersa, palam arguunt eundem (i. e. scriptorem) fuisse hæreticum, non uni tantum sectæ addictum, sed variis Montani, Manichæi, Arii, Donati, ac Pelagiani hæresibus implectum."—Sext. Sen. Lib. iv. p. 282.]

^t "Haud æquo animo pati possumus,

adscriptas fuisse sanctissimo viro, ejus titulo hactenus consignatas, quinquaginta quatuor homilias.—Quis enim non jure commoveatur, cum videt adscribi sanctissimo viro, ab incerto auctore, sed certo hæretico, hæreticorumque deterrimo compositas homilias illas purulentas, hæresum scatentes verminibus, quæ ne pilum quidem Chrysostomi, vel in dictione, vel in sententiis, vel in dogmatibus habent, sed sparsas hæreses Manichæorum, Montanistarum, Arianorum, ac Donatistarum continent."—Baron. Tom. v. p. 255.

^u Tom. i. p. 354. Tom. ii. p. 246. 507. 926. 1003. 1061.

^w pp. 194. 197.

^x Tom. i. p. 101. Tom. ii. p. 304.

^y p. 213.

^z p. 557.

^a p. 576.

Confut. Apol.^b, and by Walden^c; by Bellarmine, to prove that without faith a man may do a moral good^d, and confidence in merits^e; by Parsons, in his preface to his book of *Convers.*; by Thomas Lincoln^f; by William Reynolds, *Of the Sacrament*^g; in *A Treatise on the blessed Sacrament*^h; by Thomas Aquinasⁱ; and by Pierre Coton, to prove concupiscence no sin^k, and good works necessary^l.

The Hundred and Seventy-fourth Treatise.

ALSO, In *Marcum Sermones*, [are thus] censured: It is found now at length, that the author of these sermons was a monk, and wrote them for the information of monks; using often allegories, and those sometimes wrested from the true sense and meaning^m. The errors of this book are noted forth partly by Godfrey Tilman, partly by Sixtus Senensisⁿ. [Yet it is] urged by Coccius to prove Limbus patrum^o; and by Fevard, Dadraeus, and Cueilly^p.

The Hundred and Seventy-fifth Treatise.

In I. *Corinthios*, 13. "*De fide, spe, et charitate*:" [is] censured not to be his by Sixtus Senensis^q. [It is, however,] urged by the author of the *Grounds of the Old Religion and the New*^r.

The Hundred and Seventy-sixth Treatise.

In I. *Corinthios*, 15. *super illud*, "*Cum subjecta fuerint illi omnia*:" [is] censured in like sort by the same author^s, in the very same place. [Nevertheless it is] urged by Coccius^t.

^b p. 221.

^c Tom. I. pp. 340. 364. 434. Tom.

III. p. 112.

^d Tom. IV. p. 780.

^e Tom. IV. p. 1276.

^f Sermon. I. p. 4.

^g p. 442.

^h p. 64.

ⁱ Summa. Part I. pp. [194. 195.] 203.

Secunda Secundæ, pp. 68. 71. 84. 152.

177. 197. 313. 329. Part III. pp. 70.

71.—[et passim.]

^k Tom. II. p. 873.

^l Tom. II. p. 910.

^m "*Quantum ex ejus scriptis deprehenditur, monachus fuit,—et ad Monachos edidit explanationes suas,*

frequentibus intermistis allegoriis, et interdum violentiis."—Sixt. Sen. Lib.

IV. p. 283.

ⁿ "*Cujus auctoris Godefridus Tilmannus Schoñastes cum errores quosdam adnotasset, Sixtus quoque Senensis in eodem libro sexto Bibliothecæ sanctæ aliquos indicavit.*"—Pons. in Appar.

Tom. I. p. 855.

^o Tom. I. p. 164.

^p Tom. V. p. 756.

^q Lib. IV. p. 284.

^r Part I. p. 27.

^s i. e. Sixtus Senensis—Lib. IV. p.

284.

^t Tom. II. p. 1079.

The Hundred and Seventy-seventh Treatise.

CYRILL. Alex. CYRILLUS ALEXANDRINUS lived in the year 430. [His books], in *Johannis Evangelium*, i. e. ["*libros duodecim*", are thus] censured: [he is said] to have written twelve books upon [the Gospel of St] John, whereof the four middle books—to wit—the fifth, sixth, seventh, and eighth, (which were wanting,) are made up by Judocus Ohlichtoveus, out of Chrysostom, and others of the Greek Fathers; not without great danger of being mistaken for Cyril's^a.

The Hundred and Seventy-eighth Treatise.

THE fifth of [the twelve books upon the Gospel of St John is] urged by the Rhemists in their *Annotations on the New Testament*, to prove that all sins may be remitted by penance, but not so fully as by baptism^m.

The Hundred and Seventy-ninth Treatise.

THE seventh [of the twelve books is] urged by the Rhemists, *On the New Testament*, to prove Christ's essence and divine nature of the Father^x; by Bristow, in his *Reply to Fulke*, [to the same purpose^y]; and by Fevard, Dadraeus, and Cueilly^z.

The Hundred and Eightieth Treatise.

In *Leviticum Commentarii. lib. xvj.*^a, [are thus] censured: "The printers were too bold, nay, I may say, impudent, that published these commentaries in Cyril's name; for they are neither commentaries, but rather homilies; nor Cyril's, but Origen's^b: or peradventure some other's, that destroys the

^a "*Horum librorum quatuor intermedios, nempe quintum, sextum, septimum, octavum, injuria temporum absumptos, Judocus Chlichtoveus] ex Chrysostomo, et aliis patribus collectos [supplevit.]—Sext. Sen. Lib. iv. p. 240. Poss. in Appar. Tom. i. p. 404.*

^m p. 629.

^x p. 250.

^y p. 77.

^z Tom. ii. p. 482.

^a "*Exstant Scripta a longe plurimis pro supposititiis habita Patrum cum græcorum, tum latinorum.—Inter Græ-*

cos Eccl., PP., quibus monumenta ingenii fide attributa sunt, locum præ cæteris habent: — CYRILLI Alex., Homilia xvi. in Leviticum."—Io. Geo. Walchii. Bib. Pat. pp. 266—270. Ed.]

^b "*A typographis nostrorum temporum nimis impudenter excusi, cum neque Commentarii sint, neque Cyrilli opus, sed Homilia særdecim Originis extemporales.*"—Six. Sen. Lib. iv. p. 239.

literal sense every where, to build his fond allegories out of his own brain; and therefore there is no great account to be made of them^c."

The Hundred and Eighty-first Treatise.

JUNILIUS lived in the year 440. *Commentarii in aliquot* Junilius. *prima capita Geneseos*, [are] censured, [and said] to be written by the venerable Bede^d; [they are, however,] urged by Coccius^e, to prove the Book of Wisdom canonical^f, and the sacrament of matrimony^g.

The Hundred and Eighty-second Treatise.

EUCHERIUS lived in the year 440. *In Gen. Commentarii*, Eucherius. [are thus] censured: "It is unknown who wrote them. Yet thus much is known, that he [who wrote them,] was much younger than Eucherius, and lived long after his time^h." [Nevertheless they are] urged by Bellarmineⁱ, and to prove Melchizedek a type of Christ^k. [Also by] Weston, *De triplici officio*^l, [and by Coccius to prove the Book of Tobit to be canonical scripture^m.]

The Hundred and Eighty-third Treatise.

In libros Regum. [These are] censured as before [by Sixtus Senensis.] [And yet are] urged by Thomas Lincolnⁿ, Baronius^o, and Fevard, Dadreus, and Cueilly^p; [and also by Bellarmine, to prove the sacrifice of the mass^q.]

The Hundred and Eighty-fourth Treatise.

HORMISDAS, pope, lived in the year 514. *Epistola ad* Hormisdas. *Possessorem*, [said to be written by him is thus] censured:

^c [*Homilias illas—non esse B. Cyrilli sed Originis,*] *vel nescio cujus alterius, qui passim literam destruit, ut mysticos sensus ex capite suo statuat. Proinde Homilias illas non esse magna auctoritatis.*"—Bellar. Disput. de Contr. Tom. i. De Verbo Dei. Lib. iv. cap. xi. p. 55.

^d "*Bede adscribitur.*"—Bigne, Tom. i. fol. 3.

^e Tom. i. pp. 32. 52. 335. 723. Tom. ii. pp. 30. 1054. 1067. 1164.

^f Tom. i. p. 638.

^g Tom. ii. p. 996.

^h "*Incerti potius, ac recentioris cujuspiam collectoris.*"—Sixt. Sen. Lib. iv. p. 243.

ⁱ Tom. iv. pp. 5. 44. 48. 56. 309.

^k Tom. i. p. 124.

^l Lib. i. p. 45.

^m Tom. i. p. 660.]

ⁿ Serm. x. p. 56.

^o Tom. ii. p. 394.

^p Tom. ii. p. 325.

^q [Tom. iii. p. 976.]

"It is verily thought by Cochläus, and divers others, that Hormisdas never wrote any such epistle; but that it was written by some other in his name, falsely and untruly". [Yet it is] urged by Coccius to prove that scripture does not contain all things necessary to salvation^r, and that the church is always visible^t.

The Hundred and Eighty-fifth Treatise.

Eusebius.

EUSEBIUS EMISSENUS lived, as Coccius saith, in the year 520; according to others, [in the year] 344^u. *Homiliæ ejus*, [are] censured to bear the livery of his name very falsely: the style bewrays him to have been a Latinist, and not a Grecian. Baronius judgeth it to be Eucherius, bishop of Lyons^w. [They are nevertheless] urged as Eusebius Emissenus^x, by the Rhemists, *On the New Testament*, to prove Christ's eternal priesthood, [and sacrifice in the church^y]; in Harding's first *Rejoinder*, to prove the sacrifice of the altar^z, transubstantiation^a, and the mingling of wine and water^b; [as also] in his *Answer* to Jewel's *Challenge*^c; by Heskins, in his *Parliament*^d; by Walden^e; by Parsons in his *Review of Ten Public Disputations*^f; in Dorman's *Proof against Jewel*^g; in Bristow's *Reply to Fulke*^h; in John Rastal's *Reply*ⁱ; by Richard Smith, in *Confut. Arg. Jo. Jewel*^j; by Harding in his *Detection of Jewel's Lies*^k; and by Nicholas Sanders, *Of the Supper of our Lord*^l; to prove transubstantiation. [Also in] Allen's *Defence of Purgatory*, to prove purgatory^m, and satisfactionⁿ. By Thomas Lincoln, to prove transub-

^r "Cochleus et nonnulli alii—existimarunt hanc [i.e. Epistolam,] non esse Hormisdæ, Romani Pontificis, sed ab aliquo ejus nomine falso suppositam."—Bigne. edit. Par. 1610. Tom. IV. p. 545.

^s Tom. I. p. 777.

^t Tom. I. p. 991.

^u See Heskins in his *Parliament*, p. 126. Richard Smith,—"de Missæ sacrificio," p. 17.

^w ["Eucherii sint homiliæ illæ,]—quæ falso nomine inscribuntur Eusebii Emisseni.—[Eusebio Emisseno, cujus nomine citari consueverunt.—Quid

cum auctore Græco homiliæ, quæ Latine noscuntur esse conscriptæ?"]—Baron. Tom. VI. p. 8. "Fuit Episcopus Lugdunensis, ut ipse multis in locis ostendit."—Ib.

^x p. 617.

^y pp. 53. 67.

^z p. 74.

^a p. 140.

^b p. 111.

^c pp. 104. 126. 184. 285. 224.

^d Tom. II. pp. 41. 51. 62. 87. 115.

116. 117. 118.

^e pp. 119. 154. 345.

^f pp. 71. 84.

^g p. 259.

^h p. 103.

ⁱ p. 47.

^k p. 346.

^l pp. 101. 179. 187. 310.

^m pp. 35. 94.

ⁿ p. 106.

stantiation^o, receiving under one kind^p, and Christ's eternal priesthood^q; by William Reynolds, *Of the Sacrament*^r; by Canisius' *Catech.*^s, and to prove transubstantiation^t, receiving under one kind^u, and satisfaction^w; by Richard Smith, *De Missæ sacrificio*, to prove transubstantiation^x, and purgatory^y; by Gratian^z, and Thomas Aquinas^a.

The Hundred and Eighty-sixth Treatise.

BONIFACE, the second pope of Rome, [lived] in the year ^{Boniface.} 530. *Epistolæ ad Eulabium Episcopum Carthagenis, et re-scriptum ejusdem*, [are] censured by Bellarmine to be very suspicious^b. He alleges them doubtfully with an "if"; "if they be true;" for he dares not say [they are^c so^d.] But welfare Cardinal Baronius, who being not a little moved with indignation to see such lewd companions go about to strengthen the cause of the church by such lewd means, (the church remaining ever the pillar and foundation of all truth,) cries out upon the author of them^e; and wishes that all such cozening companions were banished out of the catholic world, which by lies think to strengthen, but indeed do weaken, the cause of the church, when it seems to be in danger of falling^f. [Yet they are] urged by Bellarmine^g, and by Harding, in his *Detection of Jewel's Lies*^h.

The Hundred and Eighty-seventh Treatise.

SAINT ISODORUS lived in the year 620. *Liber de vita* ^{Isidorus.} *et morte sanctorum*, is censured to be hisⁱ, but rather thought

^o Sermon. VII. pp. 36. 37. Sermon. VIII. p. 42. Sermon. XI. p. 65.

^p Sermon. VIII. p. 46.

^q Sermon. XII. p. 69.

^r p. 51.

^s pp. 4. 7.

^t pp. 248. 261.

^u p. 297.

^w p. 350.

^x p. 17.

^y p. 51.

^z p. 1280. [Ed. Lug. 1606.]

^a Part III. p. 165. [Ed. Col. 1604.]

^b "Valde mihi eas Epistolas esse suspectas."—Bellar. Disput. de Contr. Tom. I. "De Rom. Pont." Lib. II.

Cap. XXV. p. 177.

[^c "Off or on."—JAMES.]

^d "Si forte Epistolæ istæ veræ sunt,

(nihil enim affirmo.)"—Id. ib.

^e "Improbe improbus finxit impostor:—(vehementius enim commoveor in eos, qui mendaciis labefactant, quam se putant suffulsiisse Dei Ecclesiam, columnam et firmamentum veritatis.)"

—Baron. Tom. V. p. 455.

^f "Eant procul a Fidelium catu,—longeque longius exulent a Catholico orbe,—qui quæ corrumpere videntur, mendaciis suffulcire nituntur."—Baron. Tom. VII. p. 154.

^g Tom. I. p. 815.

^h p. 172.

ⁱ "Isidorus, sive alius sit auctor."

—Bar. Martyr. Jan. 4. p. 10.

not to be his doing^k. [Yet it is] urged by Coccius to prove Peter's supremacy^l, and Melchizedek a type of Christ^m: [and by] Baronius [himself in his *Annals*ⁿ.] [It is also urged by Bellarmine to prove that Peter was bishop of Rome for twenty-five years^o, and died there^p.]

^k "Non putetur ejus illud opus."—

Id. Mar. 22. p. 117, and Sep. 21, p. 368.

^l Tom. i. p. 822.

^m Tom. II. p. 662.

ⁿ Tom. i. pp. 363. 365. 399. 413.

^o [Tom. i. p. 730.]

^p [Ib. p. 733.]

THE SECOND PART.

CORRUPTION OF THE TRUE FATHERS.

The first notorious Corruption out of St Cyprian's, "de Unitate Ecclesię," cap. 3. [pp. 253, 4. Ed. Par. 1574.]

To Peter^a, our Lord after his resurrection, saith: "Feed my sheep," and buildeth his church upon him alone; and to him he gave the charge of feeding his sheep. And although after his resurrection he gave his power alike to all, saying, "As my Father sent me, so send I you; take the Holy Ghost; if you remit to any their sins, they shall be remitted," &c. Yet to manifest unity, he constituted one chair, and disposed by his authority, the origin or fountain of the same, beginning at one. The rest of the apostles were that Peter was, in equal fellowship of honour and power; but the beginning cometh of unity. The primacy is given to Peter, that the church of Christ may be shewed to be one, and one chair. And all are pastors, but there appears

^a "Loquitur Dominus ad Petrum: Ego tibi dico, inquit,—et iterum eidem post Resurrectionem suam dicit: Pisce oves meas. Super (illum) unum ædificat Ecclesiam suam, et illi pascendas mandat oves suas. Et quamvis Apostolis omnibus post resurrectionem suam parrem potestatem tribuat et dicat: Sicut misit me pater, et ego mitto vos, accipite Spiritum sanctum. Si cui remiseritis peccata, remittentur illi; si cui tenueritis, tenebuntur: tamen ut unitatem manifestaret, (unam cathedram constituit, et) unitatis ejusdem originem ab uno incipientem sua auctoritate disposuit. Hoc erant utique et cæteri Apostoli, quod fuit Petrus, pari consortio præditi et honoris et potestatis, sed

exordium ab unitate proficiscitur. (*Primatus Petro datur,*)¹ ut una Christi Ecclesia (et cathedra una) monstretur. (*Et pastores sunt omnes, sed grex unus ostenditur, qui ab Apostolis omnibus unanimi consensione pascatur.*) Quam unam Ecclesiam etiam in Canticis Cantorum Spiritus Sanctus ex persona domini designat et dicit: Una est columba mea, perfecta mea, una est matri suæ, electa genetrici suæ. Hanc Ecclesiæ unitatem qui non tenet, tenere se fidem credit? Qui Ecclesiæ renititur et resistit, (qui cathedram Petri, super quam fundata est Ecclesia, deserit;) in Ecclesia se esse confidit?" Par. 1607 et Romæ, 1664. [Par. 1574.]

to be but one flock, which is to be fed by all the apostles with one consent. The unity of which church is farther-described by the Holy Ghost in the person of our Lord, saying: "My love, my dove, is one, her mother's only darling, and dear unto her that bare her." He that holds not the unity of this church, doth he think to hold the faith? He that withstandeth and resisteth the church, he that forsaketh Peter's chair, upon which the church was built, doth he trust that he is in the church?

Proved.

I have thought fittest to enter into a due examination of this place, before all others, because it is the first in their account, most pregnant in proof, frequent in citation, plain in words. Let one speak for all, saith ^ba learned and famous writer amongst them, Cyprian, "for the rest of the Fathers, in time more ancient, in learning more excellent, and in the honour and dignity of martyrdom, far exceeding the rest:" and then he comes in with these words, before alleged. Which being taken as they are found in the most ancient and printed copies, without any mixture of papists, (the bane of all good writers,) "make rather," as ^ca judicious writer of our side hath long since observed, "for an equality of all the apostles in power, than for a supremacy of one." But the true sense of Cyprian's words is corrupted, and the book is forced* with such words in the Roman Cyprian^d, that in shew it makes for Peter's supremacy, and so for a supremacy in power like the pope's, ^eas they teach men to gather of it. For where it was in Cyprian, that the church is built upon one, which one, say they, must be understood to be Peter, they have made it to be built upon him alone. Where, in Cyprian, "the rest of the apostles were equal both in honour and power unto Peter, but the beginning doth

^b Verum quam germane, quam pie ac sancte ea Christi verba sancti Patres semper acceperint; instar omnium unus satis idoneus posset esse testis Cyprianus, qui temporis antiquitate, doctrinæ præstantia, martyrii denique dignitate et amplitudine ceteros facile antecellere videatur. *Bar.* Tom. i. p. 158.

^c J. Rainold. See his *Conference with Hart*, p. 166, 7, &c.

[^e i. e. "filled."]

^d Printed by Manutius. Anno 1564.

^e Staplet. princ. doctrin. L. 6. c. 7. "Super unum ædificat Ecclesiam." MSS. "Super illum unum." *Manut. Pamel.*

come from unity;" the Roman Cyprian addeth these words: "And the primacy is given unto Peter." Where it was in Cyprian, that "Christ did dispose the original of unity, beginning from one;" the Roman Cyprian addeth, "and the chair to be one." This was well to begin with, that upon Peter alone the church is built, that unto him the primacy is given, that Christ appointed one chair, and as the church must be one, so the chair must be one. Yet because one chair, in Cyprian's language, doth make no more for the chair of the bishop of Rome, than of the bishop of Carthage. The Cyprian of Antwerp, to help the matter forward, doth bring in Peter's chair. And where it was in Cyprian, even in the Roman print too, "He who withstandeth and resisteth the church, doth he trust himself to be in the church?" The Antwerp Cyprian addeth, "he who forsaketh Peter's chair on which the church was founded, doth he trust himself to be in the church?" So whereas aforetime, St Cyprian shewed the unity of the church in an equality of Peter with the rest of the apostles; now by good handling he sheweth Peter's primacy; and that by good expounding, is the pope's supremacy. For we must imagine, that by Peter's chair, is meant the pope's chair; which chair he forsaketh, who is not obedient and subject to the pope, according unto Gratian in the canon law. The only difficulty and scruple that is left to breed a doubt thereof in suspicious heads, is that clause of Cyprian, ^h"that Christ gave equal power to all the apostles; and the rest were the same that Peter was, endued with like fellowship both of honour and of power." Which words if they could ¹handsomely take away out of him in

^f *Cathedra una* (est,) unum, viz. unius Ecclesiæ ministerium certo Dei mandato enixum. *Id. Cypr. Ep. 40. declarat.*

[The passage runs thus (*Cypr. Ep. 40. p. 72.*) "Deus unus est,—et Christus unus, et una Ecclesia, et cathedra una super Petrum Domini voce fundata."—Upon which follows this note: 14. Sic Manut. cæteri: *super petram*,—quomodo etiam MSS. quos vidi, &c. Ed.]

^g *Dist. 93. obedientiam, &c. summo Pontifici. Qui cathedram Petri supra quam fundata est Ecclesia deserit: in*

Ecclesia se esse non confidat.

^h Et quamvis Apostolis omnibus post resurrectionem suam parem potestatem tribuat.—Hoc erant utique et cæteri Apostoli, quod fuit Petrus, pari consortio præditi et honoris et potestatis.—*Cypr. de unitate Ecclesiæ. p. 254.*

¹ The Cambron copy was tampering about it, to square it unto somewhat: for he hath left out that clause of Cyprian touching the apostles, endued with like fellowship, both of honour and power: and instead of these words,

some new print, and why not take away so few, as well as add so many? then would this be a passing fine place for you to persuade men, that the unity of the church doth presuppose your own chair, to which all men must be subject who will be of the church; and that they, by consequence, are no right christians who stand against the pope's supremacy. Hitherto are the words of that worthy writer*, with whom fully agreeth my lord of Winchester, in his book of *Obedience*†, besides sundry †others that have taken just exception to these words, by them so often 'alleged and repeated, that scarce any writer of their side sails in the main ocean of controversies, but he toucheth at this point. It is the very anchor of their ship, the pillar of their church, the ground of their supremacy. Let us hear therefore what can be said in defence of "their new editions and changings, in their late editions and printings of Cyprian: our law condemns no man before he be heard. Do the "most copies printed read as they do? We have almost thirty several editions, for less than three. Do the ancient prints make for them? Not one, and yet he hath been oftener and 'longer printed than any other of the Fathers. Do the ancient written copies, but especially the parchments, speak for them? No, nor these neither. Let Pamelius himself testify for both. How many printed copies used he, in his revision of Cyprian's works, that were before the year of our Lord 1564^p? 8 or 9. How many ancient manuscripts? 9 or 10. In which of these did he find the pope's super-apostolical power, his chair, his primacy? Verily in none but in one, and that such

"but the beginning doth come from unity;" he hath put in these, "but the primacy is given to Peter."

* Rainolds, ut supra.

† pp. 65. 66.

‡ See Fulk. in his *Annotat. on the New Test.* p. 328.

¹ By Baronius, Tom. i. pp. 238. 384. Bellarm. Stapleton contr. 2. lib. vi. cap. v. p. 217. The Rhemists, in John, cap. 21. Greg. de Valentia. Anal. lib. vii. p. 53. Peter Cotton, Tom. i. p. 367. Leon. Coq. exam. Præf. mon. Jac. i. R. p. 288.

² The Roman print is followed at

Antwerp, the Antwerp at Paris, the Paris otherwise perhaps, and the newer the worsen, and the worst accounted best. Rain. Conf. p. 171.

³ See the print of Spire, 1477. Bas. 1520. Bas. 1525 et 1530. Edit. Jo. Cauchii Col. 1520. Remboltus Costerius, Erasmus Gryphius, &c.

⁴ The ancientest printed copy is in Magdalen Col. in Oxford. Printed at Spire, An. 1477. Pamelius quotes another as ancient.

⁵ See the table as well of the printed as of the manuscript copies which he used in revising of Cyprian's works.

a one as they durst not follow for very shame throughout, but in some few places which made for the pope's advantage*. How call you this copy? Where was it found? †In an old abbey at Cambron, written by some blind monk or other: for he could not see this clause, that "the apostles were endued with like fellowship both of honour and power," but †hath clean left it out; and instead of these words, "but the beginning doth come from unity:" he hath put in these, "but the primacy is given to Peter." The writer of this copy may seem to be very old, for, you see, he begins to dote. ‡But I hear of another ancient copy in Bavaria, a very especial good copy (for so it must needs be if it make for the pope's supremacy,) and yet I must needs tell you beforehand, †from the Jesuit's own mouth, that well it may agree with the Cambron written, or printed Pamelian, in the meaning: but surely it †differs much in the order and placing of the words. I will set down the words truly, as the Jesuit hath related them.

× "Our Lord speaketh unto Peter: 'I say unto thee, be-

* Jo. Rain. Conf. p. 168.

† Cambr. Codex. MS. Abbatie Cambronensis in Hannonia, omnium optimus.—*Pamel.*

‡ As Pamelius sheweth, Annot. in Cypr. de unitate Ecclesie 14. p. 261.

§ Nec illud præteribo, me in Bavaria Bibliotheca incidisse in membrace manu exaratum optimæ notæ exemplar Cypriani.—*Grets. lib. II. de jure et more prohib. lib. cap. VII. p. 125.*

† Deprehendi Codicem illum perantiquum, sententia quidem, si non verbis aut ordine verborum, cum Pameliana Editione consentire.—*Ib.*

× There is a difference in words also, not in order only.

× Loquitur Dominus ad Petrum: Ego dico tibi, inquit, quia tu es Petrus, &c. Paulo post: Et idem post resurrectionem suam dicit: Pasce oves meas. Super unum ædificat ecclesiam, et illi pascendas oves mandat. Et quamvis Apostolis omnibus parem tribuat potestatem, unam tamen cathedram constituit, et unitatis originem orationis suæ auctoritate disposuit. Hoc

erant utique et cæteri, quod Petrus, sed primatus Petro datur, ut una ecclesia et cathedra una monstretur, et pastores sunt omnes, sed grex unus ostenditur, qui ab Apostolis omnibus unanimi consensione pascatur, hanc et Pauli unitatem, qui non tenet, tenere se fidem credit, qui cathedram Petri, super quam fundata ecclesia est, deserit, in ecclesia se esse confidit? Super unum ædificavit Ecclesiam. Et quamvis apostolis omnibus post resurrectionem suam parem potestatem tribuat et dicat: sicut misit me pater, et ego mitto vos: Accipite Spiritum Sanctum; si cujus remiseritis peccata, remittentur illis: si cujus tenueritis, tenebuntur: tamen ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem sua auctoritate disposuit. Hoc erant utique et cæteri apostoli, quod fuit et Petrus, pari consortio præditi, et honoris et pietatis, sed exordium ab unitate proficiscitur, ut ecclesia Christi una monstretur, quam unam ecclesiam etiam in Cantico Canticorum, &c.—*Hæc ex Bavarico Cod. Ib.*

cause thou art Peter,' &c., and a little after, and the same after his resurrection, saith, 'Feed my sheep.' He builds his church upon one, and commands him to feed his sheep. And although he give equal power to all the apostles, yet he appoints one chair, and disposeth the beginning of unity by the power of this speech. The rest of the apostles were that Peter was, but the primacy is given to Peter, that the church may be shewed to be one, and one chair. And all are pastors, but there is but one flock, which is to be fed by all the apostles with one consent. And this unity of Paul, he that holds not, doth he think to hold the faith? He that forsaketh Peter's chair, upon which the church was built, doth he trust that he is in the church? He hath built his church upon one. And although after his resurrection he gave his power alike to all, saying, 'As my Father sent me, so send I you; take the Holy Ghost; if you remit to any their sins, they shall be remitted; if you bind them, they shall be bound.' Yet to manifest unity, he disposeth by his authority the origin or fountain of the same, beginning of one. The rest of the apostles were that Peter was, in equal fellowship of honour and piety: but the beginning cometh of unity, that the church of Christ may be shewed to be one, with one church, in the Canticle of Canticles," &c.

Thus far Gretser, with his exceeding ancient copy of Bavaria: or rather he goeth not very far, but tosseth and tumbleth up and down like a horse in a mill. We will not call his credit, but his judgment, in question. You see the world goes hard with the Jesuit, when this copy must be fetched from Bavaria to justify the Cambron, and both of them brought to testify for the Roman, the Roman for the supremacy: yet well fare the Cambron, that hath all that it should have for Peter's supremacy, though it have nothing, or little, of the apostle's equality: but this is mistaken not only in that, but in sundry other things, taking Paul ⁷for Peter, one sentence for another, and, according to the method of the gospel, hath placed "the first last, and the last first." I wonder the modest Jesuit blushed not to see so

⁷ Hanc et *Pauli* unitatem, qui non tenet.—*Cod. Bavar. Luc. 13. 30.*

*many and so foul mistakings, within the compass of so few lines. Either bring better copies than these out of your store-house of antiquity, the Vatican, Sfortian, Florentine, or Venice, from either Germany, Spain, France, or England; or else take back these witnesses again. *Hi quoque habent* Ovid. *artes, quaque jubenter, eunt.* These were hired to speak any thing, and have more cunning in them, than that we should rely upon the credit of them alone. For, say, is there more credit to be given to these two copies, (which, whether there be any such, or so ancient, must rest upon the faith of a Jesuit,) than to all the manuscript copies throughout the world? which, "without doubt,"^a saith one of their own side, "be some hundreds." I have often wondered with myself, how they could let pass such a place of great advantage for establishing the supremacy, unsought for so long. Surely if they have not taken pains to view the places, and compare them with the best originals, they are very negligent in a case, that so nearly toucheth their best tenure, which is *in capite*. If they have collated the places, (as they are indeed most industrious, compassing sea and land to compass their desires,) having better means, and greater opportunity to do good in this kind, than any other order amongst them that I know, (for they have store of libraries, and abound in ancient manuscripts,) let them speak the truth on God's name. Is Cyprian for their supremacy, in his book *De unitate*? (not to argue from the title, "which proves the unity of the church, and not the supremacy of the pope.") Are these sentences found in any of those choice copies? Not in one; their deep silence proves as much. Or would they deal with us plainly, they find not these sentences, by us justly challenged of falsehood, to be in all, or any, of their ancient written copies. For proof whereof, although we cannot directly say, yet we may probably conjecture as much, in that we find not, in all our ancient written copies, any such sentences (especially such as make for the pope's supremacy,) which are to be seen in the Roman or Pamelian copies of this book. I have seen eight^b very ancient manuscripts, and can speak of my

^a There is no one sentence in its due place, or proper words cited.

^a The author of *The Grounds of the*

Old Religion and the New, in his answer to Crashaw. p. 223.

^b Two copies in the great library at

certain knowledge, that none of these have any such matter, as may lead us to think that they were once in the text, and were afterwards left out by negligence, or thrust out of set purpose. For according to Bellarmine's rule, which is indeed an excellent rule or square to measure such like sentences by, "Take these words away, and there will be no want of them;" as much is clearly proved, as was at any time intended by Cyprian touching the unity of the church, and no more. Add these words unto the text, and they will stand out of order, as if they had never seen the text before, and cannot be shuffled in, but with ^dmuch ado. Thus we have seen the best learned papists shrewdly plunged in defending this inexcusable and palpable corruption of Cyprian. Stay awhile, and you shall see some clean over head and ears. Surely, if they could have but dreamed that the maintenance of this place would have proved so dangerous and troublesome unto them, they would doubtless have done as wise captains are wont to do, rather have quitted the place at the first, than to have been thrust out of it afterwards with shame and dishonour. But I hear of two that go about to repair the breaches, and to build up the decayed walls again; the one an ^eEnglishman, the other Dutch; the one in Latin, the other in the vulgar tongue; the one a man of great name, the other without either name or fame; the one calls himself James Gretser, a Jesuit, the other shall go under the name of an "unknown author of a *Treatise of the Grounds of the Old and New Religion*, printed Anno Dom. 1608." Where you may observe that the author's name is purposely obscured, and the place where the book was printed concealed, a sign of no good meaning, as the ^flearned car-

Lambeth, two in New College, Oxford, one in Lincoln College Library, another in the Public Library, the 7th at Salisbury in the old Library, the 8th at Benet, [i. e. Corpus Christi,] College, in Cambridge.

^c Si auferantur, nihil perit de sensu et contextu verborum. *Bell.* lib. II. de Sacram. Euchar. cap. 22. p. 618. out of *Sixtus Senensis*.

^d Hosius' copy reads, Hic Petro primatus datur: Pamelius, leaving both

hic and et, Primatus Petro datur. —

^e The author of *The Grounds of the Old Religion and of the New*, in the very conclusion of the book in his answer to M. Crashaw's book of *Romish Forgeries and Falsifications*.

^f Refutatur impudentia Angli cujusdam Calviniani, vociferantis, scripta Patrum à Catholicis depravari. *Jac. Grets. de jure et modo prohib. lib. malos*, lib. II. cap. VII. the contents of that chapter, p. 123.

dinal sheweth: ^s“ For every one that doth ill hateth the light, and cometh not to the light, that his works may not be controlled. But he that doth verity, cometh to the light, that his works may be made manifest, that they were done in God.”^h We will begin first with the Jesuit, the occasion of whose untempered daubing of this place, must first be carefully weighed.

Amongst some few small treatises, which it hath pleased the Almighty to make me the penman of, it hath so pleased his divine power, (to whom be the praise,) that I have published a catalogue of the manuscript books of Oxford and Cambridge; by publishing whereof I had thought to have done a work very acceptable unto the unfeigned lovers of antiquity, whether papists or protestants: and in truth it is ^kcensured by one of the greatest censors and sharpest inquisitors of books, ^lAntonius Possevinus, in his time living, ^mone of the oldest Jesuits, for a book good enough, ⁿtaking away that which was added by me either in the Epistle Dedicatory, ^oor in the conclusion of the book; and so much am I beholden ^{*} to the Jesuit, that without my leave he hath taken upon him to father a ^ptreatise of mine, which was written by me purposely, (that I may confess the truth,) ^qto shew the untruth and falsehood of our adversaries. But still the fox will not leave his skin, nor the Ethiopian change his colour, nor the Jesuit forsake his trade, the Jesuit will be a Jesuit still: for he hath changed protestant into papist, Geneva into Paris, and translated my treatise wholly into his great *Apparatus*, without my leave asking, as shall be further shewed in prosecuting the wrong done unto me. So that I may very well change the words of the poet, and say unto him:

^s Hæc sanè non boni operis argumenta sunt. *Bell. in Tr. adversus Barclaium in Praef.*

^h John iii. 20, 21.

^k Ecloga Oxonio-Cantabrigiensis, Lond. 1600. quarto.

^l Judicium et cautio de Ecloga, sive de Catalogis Oxonio-Cantabrigiensibus, Londini editis.

^m He was 73 in the year 1606. See his preface before the second Tome.

ⁿ Eradenda sunt quæcunque Collector de suo inseruit in Epistola dedicata, atque ad libri finem adjecit.

^o Which God knoweth was very little.

^{*} [“beholden:” i. e. “obliged,—bound in gratitude.”]

^p Cyprianus redivivus.

^q Cyrianus corruptus quater in uno loco pro tuendo papatu, in *Ep. ded. et* p. 116.

*Quem recitas meus est, O Possevino, libellus :
Sed male dum recitas, incipit esse tuus.*

The book you cite, friend Possevino,
Was written first by me.
You cite it ill, I know it well,
It's likely yours to be.

But to see how unhappily it hath fallen out on the Jesuit's side; the Jesuit's fraud is espied, and by himself (as well 'as it could be) excused; but no excuse will serve. His fellow Jesuit Gretser hath done him the kindness *to wound him deadly through my sides†, and the master of the sacred palace in Rome hath corrected his judgment, or folly rather, "with an *omnino prohibetur*, utterly forbidding the book to be read upon †pain and peril mentioned in the catalogue of books forbidden. Now what should be the reason of this their prohibiting such a book of antiquities as this is, I cannot apprehend, unless they fear belike* to have these ancient records too much known, before they be better perused by the inquisitors. And some such thing it is that Possevino himself did fear, though he had clean forgotten it in licensing the book to be read. For thus he writes elsewhere in his *Selecta Bibliotheca*. "We must," saith the Jesuit, "take as great care as may be, in the libraries of princes, or others, that we do not suffer every one to stand poring and prying into these manuscript books, whether Latin, Greek, or written in any other language, which are not by the church permitted to be read: *for these also must be purged.*" And where it might be objected as impossible, to purge all the manuscript books, in all the libraries of the world, he pre-

† He hath left out the words, "quousus sum," in his last edition.

* He hath written purposely against this Collation of Cyprian, which Possevino hath stolen from me and cited as his own in his *Apparatus*, Tom. i. p. 396.

† Editto del Maestro del Sacro Palazzo.

* Ecloga Oxonio-Cantabrigiensibus, distributa in Libros duos, &c. Lond. 1600. omnino prohibetur. Vide Ind. Lib. Expurg. per Fr. Jo. Mariam. Romæ 1607. 8vo. p. 732.

* Oltre le gravissima offesa che faranno a Dio controfaciando, et oltre le censure Ecclesiastiche si—castrigaranno severamente. Ib. p. 736.

* ["belike:" i. e. "probably,—perhaps."]

† In Bibliothecis Principum et aliorum, cavendum est potissimum, ne unicuique pateant manuscripti libri, sive Græci et Latini, sive alio idiomate conscripti, qui ab Ecclesia non permittuntur. *Ad istos enim quoque purgatio pertinet. Bibliothecæ selectæ*, lib. 1. c. 12. Ib. p. 58.

vents this objection with a most excellent method, shewing us that it may very well be done, and that in a short space: "If every man would take the pains to purge his own manuscripts, and sweep, as it were, before his own door, as men do in great cities, when they are to entertain the prince upon a short warning." Whether this be the cause of forbidding the book at Rome or no, I know not; but sure I am, it is not the only, nor the especial cause. For in the epistle dedicatory, I was bold to aim "at the corruption of the Fathers' works, (the chief object or subject of my studies, since I knew what their learning was,) and a few instances were given of their corrupt dealing, in Augustine, Cyril, Chrysostom, and Cyprian. *Atque hinc illæ lachrimæ*; this in truth (if I be not deceived,) is the cause why the whole book was forbidden, and the epistle so much and so eagerly written against^b, by divers men. But let us hear what they can say, first for Cyprian, and hereafter of the rest, why we should not proceed against them *Lege Cornelia*. In the second part of my *Catalogue of Manuscripts*, to prove that Cyprian was corrupted, I alleged four places, of which there is no one found in four ancient manuscripts.

The first: ^a"Upon him alone, for upon one he builds his church, and wills him to feed his sheep."

The second: ^c"He constituted one chair."

The third: ^e"The primacy is given [to] Peter,—and one chair."

The fourth and last: ^g"He that forsakes Peter's chair, upon which the church was built," [can he believe that he is a member of the church?]

How doth the Jesuit answer these four palpable corrup-

^a Hæc omnia si uno et eodem tempore procurentur, id fiet, quod sæpe vel ingentibus civitatibus accidere vidimus, quæ unica die mundantur, cum quisque spatium viæ, quod ad se pertinet, everri jubet. Poss. ib.

^a Corruptunt patres; Augustinum, Cyprianum, Chrysostom., Cyrillum, et ceteros. In Ep. Ded.

^b By Gretser de jure et more lib. prohib. lib. II. cap. 7. p. 123. and by the author of *The Grounds of the Old Religion and of the New*.

^c Page 117.

^d *Locus primus, corruptus pro tuendo papatu*. "Super illum unum ædificat Ecclesiam suam, et illi pascebas mandat oves suas."

^e *Locus secundus*. "Unam Cathedralam constituit."

^f *Locus tertius*. "Primatus Petro datur—et una Cathedra monstratur."

^g *Locus quartus*. "Qui cathedram Petri, super quam fundata est Ecclesia, deserit; in Ecclesia se esse confidit?"

tions? To the first, ^hhe talks of *cujus* for *cui*, taking indeed *qui pro quo, ædificat pro ædificabit*, and, in effect, answers nothing to the juggling in of the word “alone” into Cyprian’s text.

To the second place, “He constituted one chair,” his defence isⁱ, that “this reading is consonant unto the more ancient books, which Manutius, and other learned men, that have taken pains in setting forth of Cyprian, used:” and ^hhe dares to oppose copy against copy; although he prays you to remember, that “heretics are not to be trusted in this kind, when they talk of ancient copies.” Let the indifferent reader examine both our authorities, and weigh our reasons. It was not Manutius’ labour to revise, but to reprint the Fathers’ works, being revised by others. “The pope ^lsent for him to print the Fathers corrected: he appointed four cardinals to see the work done. Cardinal Borromæus had singular care of Cyprian: copies very ancient, men very learned, exquisite diligence was used in it.” Manutius himself writes, that his whole charge of printing books at Rome pertaineth to the dignity of the pope’s see: and is it not to be feared that this dignity did much dazzle their eyes who perused copies to correct the Fathers? The purpose of the pope was, (as ^mhe declareth) to have them so corrected, that there should remain no spot which might infect the minds of the simple, ⁿwith the shew of false doctrine. Whereby, if it be weighed, what false doctrine signifieth in the court of Rome, a man may guess easily how they did correct them, chiefly since they have not shewed where they found these words, “of one chair,” and others, as ^oothers use to do in new corrections of authors, and that they have blotted out whole epistles, such

^h En crimen, en plagium Papistarum—*cujus* mutarunt in *cui*, *ejus* in *ei*. Quàm immanis corruptela, Quia non est idem sensus: *Deus ædificat, vel ædificavit*. Gretser, ib. p. 123.

ⁱ Crimen hoc, ut et prius, antiquissimis codicibus defenditur, quibus usus Manutius, alique eruditi viri. Ib. p. 124.

^k Itaque codices opponimus codicibus. Mitto dicere, quod antea dictum, lubricæ fidei Hæreticos esse, cum aliquid hujus generis affirmant. Ib. p.

124. Jo. Rainolds. in his *Conf.* p. 167.

^l Pius the Fourth, being desirous that the Fathers’ works should be set forth corrected most perfectly, and cleansed from all spots. *Manut.* lib. 8. *ep. ad Pium IV.*

^m *Manut. præfat. ad Pium IV. in Lib. Card. Poli. de Concilio.*

ⁿ Falsæ doctrinæ specie.

^o The Louvaine divines in setting forth of Aug., Morelius of Cyprian, Costerius of Ambrose, Erasmus of the Fathers commonly.

as make against their pretended authority, as ^pthe 74th and 75th, *Ad Pompeium contra Epistolam Stephani*, and of *Firmilianus to Cyprian*, where it appears that the authors of those epistles were something too saucy with his holiness, ^ato put him in mind of his place, or to learn him his duty. But to let Manutius go for at the least a suspected, if not a convicted, forger; doth Pamelius with his ^rwhole library of printed and written Cyprians, mentioned in the forefront of his book, speak for him? Verily no; they rather harin than help the Jesuit: for all the printed and written copies have forsaken him, save only the old Suresby Cambron copy.

Where he bids you ^a“beware how you trust heretics, whose faith is falsehood, and their credit not worth a rush, when they urge any authorities;” I pray you again and again, to bear away this sentence, and consider whether Gretser’s bare denial, or my punctual and direct proceedings, be more to be credited. Gretser says, there be no such books, peradventure. I prove the contrary, shewing, ^twhere the books are to be had, and how many, neither is any papist debarred of the sight of any of them. I would they would requite us with the like kindness. And if all these copies be not sufficient to prove my intention, I can produce four other very ancient copies, and ^rremit the indifferent reader unto the sight of them also. ^xIf I have spoken a truth, wherefore doth he accuse me? If I have not, and the contrary can be shewed, I desire no favour at his hand. I will be content to lose, not only my credit, but my life also. Dare they make the like offer?

^p They are left out by Manutius, Romæ 1564, are restored by Pamelius, and found in all the MSS.

^q (*Stephanus Pompeius*,) “qui hæreticorum causam contra Christianos, et contra Ecclesiam Dei asserere conatur.” Ep. 74. p. 191. Reus in uno videtur; reus in omnibus.

^r Mentioned before, to wit, 9 written, and 13 printed copies.

^s Non sapiat, qui plus fidei huic Hæretico et Codicibus ei obsequentissimis habendum esse credat, quàm supra nominatis,—lubricæ fidei Hæreticos esse, cum aliquid hujus generis

affirmant. *Gretser*, ib. p. 124.

^t Facta 4 MSS. exemplarium collatione. 1. MS. maj. significat exemplar majus in *Novo Col.* 2. MS. min. exemplar minus in *eod. Col.* 3. MS. Linc. Codicem, quo usus sum ex *Col. Lincoln.* 4. MS. Ben. lib. extantem in *Bibl. Col. Benedicti*, [i. e. *Corporis Christi*,] *Cantabrigiæ*, p. 124.

^u They are to be seen, two in his Grace’s Library at Lambeth, one in the old Library at Salisbury, the fourth, in the public Library at Oxford.

^x Si veritatem dico vobis, quare non creditis mihi? *Joh. viii. 46.*

To the third, "The primacy is given to Peter, and one chair," the Jesuit, *antiquum obtinet*, falls to his old wont; fighting so long, till his weapons be beaten about his own pate. He brings in Manutius, and Pamelius, with one or two copies very ancient; written, one of them above 900 years ago, *if Marianus Victorius be to be believed. But how doth Marianus know so much? Is the date put to the book? That were a manifest note of corruption: for *explicit Anno Domini* came in but of late years, within this 400 or 500 years. If the date be not added, how knows he that the book is so ancient? But be it as ancient as it will, (for my part I will not so much distrust his judgment,) and let that Cambron copy exceed this in age and goodness: yet say, in reason ought we to believe these few copies, *before all the copies that have been perused, some of them as ancient, and far more indifferent, that are yet remaining in Europe? He adds further, "Of a copy that Cardinal ^bHosius had, of great antiquity, that confirms this reading." I wonder what became of it. Was it his own? Why then did he not bequeath it as a most precious jewel to some public library? Was it belonging to some public library? What then is become of it? I fear me, there was somewhat in it which was not very pleasing unto the cardinals and the rest of our good masters, who deal with books, as Plutarch reports the ^cLacedemonians dealt with their children: if they were fair and beautiful, they nourished and brought them up; if foul and ill-favoured, they made them away. I will not spend so much time as needlessly to apply. To proceed: he goes about to ^djustify Manutius and others for honest men, in reporting these words. Who calls their credit in question? I must confess, I have little

^{*} Quis non potius credendum existimet Manutio ex antiquissimis Codicibus? (quorum unus nongentorum annorum erat.) Ib. p. 124. Ut taceam, eadem verba à Pamelio in codice Cambronensi optimæ notæ, ut et ab Hosio Cardinale in alio vetusto exemplari reperta esse.—Ib.

^{*} Pamel. Annot. 14. in Cypr. de unitate, p. 261.

^{*} Which Morelius, which Cauchius,

Rembolt, Costerius, Erasmus, and others had.

^b Ut taceam, eadem verba—ab Hosio Cardinale in alio vetusto exemplari reperta esse. *Gretser*, ib. p. 124.

^c Plutarchus.

^d Nec tantum causæ habuit Manutius, aut ullus Catholicus, ut contra Codicum fidem hæc verba Cypriano assuerit; quantum, &c. *Gretser*, lib. II. cap. VII. p. 124.

to say to Manutius, he was but the printer : but if Cardinal Borromæus were now living, I could take just exception against ^ehim, and the rest that were put in trust with that business. But as for others, I do verily believe they spake the truth in this, they found the words in the Cambron copy : but whether they found not much more, that might argue the copy of sundry errors and foul corruptions, judge ye. But the Jesuit, which would have all of his sect and side to be believed at their bare word, yet will not believe others, though they swear never so religiously, that the words are not found in any of their copies. ^f“What reason have papists,” saith he, “to add these words unto Cyprian, against the faith of the manuscripts? Have not heretics much more reason to raze them out, when they were once in? Papists have many clear authorities out of Cyprian, none so pregnant against heretics, that doth so much gall and torment them as this. And therefore no marvel if they lie, and say there be no such sentences found in some copies, or else, if there be any such, blot or cut them out. For heretics are wont to play such pranks as this.” Yea, say so still, and I pray you let corruption of books, and changing of words contrary to the meaning of the author, be agreed upon of all hands, to be a true note of the false church, and the matter will easily be concluded on our side. So that we may safely cry out with Thomas Aquinas, *Conclusum est adversus Manichæos* : we have taken the Jesuits in the same net, that they have laid for others. Whose doing is it that so many hundred ^gtreatises have been broached and scattered abroad in the names of the ancient Fathers? Were they not monks and friars? “A friar, *ergo* a liar,” was heretofore a common, but a true, saying. This hath been

^e For the correcting and cleansing of Cyprian, specially above the rest, singular care was taken by Card. Borromæus ; vid. *Ep. ded. Cypr.*

^f Nec tantum causæ habuit Manutius, aut ullus Catholicus, ut contra Codicum fidem hæc verba Cypriano assueret ; quantum habuit iste Hæreticus, ut ea excinderet : quia Catholicis ex ipso quoque Cypriano clarissima testimonia pro Primatu Petri suppe-

tunt : at Hæreticis vix locus ullus tam perspicuè obnititur, quàm iste. Quocirca non mirum, si vel in aliquibus exemplaribus non reperiri mentiantur, aut eradant, aut excindant. Hic enim mos est sectariorum. *Gretser*, lib. 11. cap. VII. p. 124.

^g See Part I, where are 187 treatises confessed by the best learned papists, and twice as many more that are challenged by protestants, not without good cause.

their ordinary practice almost, either to corrupt true books, or to forge false, within this four or five hundred years last past, as both ^bErasmus and ^cVives have wisely observed. But fully and clearly to answer the objection proposed, doth any man think me so foolish, as to lie and feign, or to blot and blur these sentences out of the ancient records, ^kand then to send men where they might see my false dealing? He that would have gone about such a feat, would have done as the ^lcardinals did at Rome, in their edition of Cyprian. He would have told you of copies, and copies; but where he had them, or of what credit those copies were, that he would have kept unto himself. As, if a thief, being examined where he stole the horse, should say, he bought him of a horse-courser on the highway; the man, or place where, he knoweth not. But his last refuge is, ^m“Perhaps I had had eyes, and could not see these words in the ancient copies.” I answer, I thank God, my eyes serve, and I hope shall, to discover many thousands of these and the like depravations, in the rest of the Fathers’ works. Or if his eyes be better ⁿthan mine, let him either come, or send over into England, to disprove me. To say that these words ^oare in other better manuscripts, is but to say the same things again: *Nihil dictum est, quod non sit dictum prius*. Calvinists (such as he upbraideth me withal,) shall be found as true of their word as Jesuits, howsoever they please themselves.

The fourth and last place, by me objected, is, “He that forsaketh the chair of Peter, upon which the church is built, doth he trust to be in the church?” The Jesuit’s answer is, ^p“that it is added, as I say: Pamelius hath noted as

^b Censuris in lib. Aug.

^c Videmus ut quisque veterum scriptorum his quingentis annis in studiosorum manibus versatus est, ita ad nos venisse corruptissimum. Vives, lib. i. de causis cor. Art. p. 343.

^k Soletne, qui crimen falsi committere cogitat, lectorem — præmonere? Gretser, lib. ii. cap. vii. p. 124.

^l They do not shew how many copies they used, where to be had, and upon what reason each place is changed, as others use to do.

^m Si autem verba illa verè non reperiuntur in codicibus illis Anglicanis, quos iste fortasse limis oculis inspexit, non propterea Cypriani non erunt. Gretser, lib. ii. cap. vii. p. 124.

ⁿ Cum in aliis, et quidem vetustissimis compareant.—Indeque in publicum sint eruta, à viris, quibus mendacium longè est invisius, quàm Calvinianis. Ib. p. 124.

^o Sed quæ hoc loco fraus? An non Pamelius hanc lectionis diversitatem annotavit? Ib. p. 124.

much before, and therefore the place is free from wilful corruption; for, if he had any such meaning, he would not have noted these words to have been wanting, in those many written copies, which he used." Surely, in that he observed these copies so narrowly, and delivered his observations so truly and freely, he is highly to be praised: but in preferring one Cambron copy, before so many manuscripts of his own, so many of ours, so many besides, as have diligently collated and perused St Cyprian's works; what doth it argue, but that fancy doth sometimes over-rule reason? Chiefly, whereas that copy, how old soever it be, was not sound ^pin his own judgment. Again, as before he would fain have men to believe that all is true which they say; false and feigned, that we produce: ^qso here he commends their own parchments for antiquities, but discredits ours "for paltry new-made stuff, that are scarce an hundred years old." Wherein what doth he else but fall into that crime which he charges me withal in the very next words? Of a Thrasonical impudence, thus to insult upon us protestants, as if we, poor souls, had neither honesty nor antiquity on our side: but, *exitus acta probat*, "let the end try all." We will be bold to compare copy with copy, antiquity with antiquity, number with number, goodness with goodness, and let our adversaries be our judges. Who, wondering to see so many good and ancient records met in one poor island, ^rhave thence drawn an argument, to prove the flourishing estate of this land in learning, and all manner of knowledge: and have so far esteemed of our manuscripts, ^sthat one English hath been worth four others; as Costerius the critic, hath by practice shewed in his edition of Ambrose. See his learned preface, and Possevino the Jesuit, throughout his three tomes of *Apparatus*; though, after his usual manner, he hath ^tconcealed much that might be said

^p Or else he would have followed it, as before hath been proved.

^q Cur tuos rancidos caudices, qui fortè vix sæculum ferunt, anteponeamus exemplaribus sinceris? Pudeat te Calvinista Thrasonicæ tuæ impudentiæ. *Grete. ib.* p. 124, 5.

^r Ut ex hoc divinare liceat, quam olim fuerit Anglia literis exulta, et eruditorum ac insignium virorum ferax.

Jo. Costerius in Ep. Ded. præfixa operibus Ambros.

^s Unius exemplaris in Anglia olim conscripti—subsidio plurima à nobis restituta sunt, in quibus priora exemplaria (viz. 4. è cœnobiis diversis) aut nihil, aut certe parum, contulerant. *Id. ib.*

^t He hath not set down the hundredth part of the Manuscripts in his

for the truth of our religion, and the honour of our manuscripts. And the principal motive of his publishing my slender observations "upon *Fulgentius de fide*, was the goodness of the copies, and the faith, which he supposeth I did use in the diligent collation thereof. Now, thanks, gentle Possevine, that hast so well pleaded my cause, against thy dear friend Gretser, and freed both my person and our copies from that crime, wherewith I stand deeply charged: but, I thank God, the clearness of my conscience, and the evidence of the copies, do so plainly prove the contrary, that you may see of what metal the Jesuit's forehead is made. In all that I have hitherto, or, by God's grace, shall hereafter be able to perform in this kind, I have not proceeded in ^ageneral terms, and gone about the bush, as they do; but I have willingly and voluntarily descended into particulars, particularizing the place and persons. And tell me, Gretser, out of your own observation, ^y"Would a man that went about such a piece of knavery, to raze the records, or belie the manuscripts, (very foul aspersions,) tell men beforehand where they shall find these copies," and call so many witnesses against himself? ^z"No, no, protestants are no fools, or, if they be, they shall be found to be such fools as shall tell the truth. In this last place, the Jesuit presseth me with his Bavarian copy: but I have shewed before that it is but a copy of his countenance: it is but a scarecrow, a foolish and absurd manuscript, counterfeited by one that had more ^awill than wit; and urged by a ^bsecond, that hath a great deal more wit than either honesty, judgment, or learning. But protestants have learned better divinity of ^cBellarmino, than to give evil

Treatise: he setteth down the table of the writers of Divinity, though out of it he hath razed these authors following; Turpinus, P. de Vineis, Gu. de S. Amore, Raym. Lullius, Marsil. Patavinus, Ægidius de Fæno, Tho. Bradwardinus, Jo. Wiclefus, et Nic. Clamangius.

^u In hoc opere emendando, ut laboravit ille, qui *Eclogam Oxonio-Cantabrigiensem* emisit; sic quia id fecit, ope Codicum quos Catholici plures ante annos in *Bibliothecis, et Academiis* sive *Collegiis* reliquerunt, idcirco eam col-

lectionem huc addimus. *Poss. Append.*

II. *Ad. I. To. Appar.* p. 32.

^x Dolosus versatur in generalibus.

^y Soletne, qui crimen falsi committere cogitat, lectorem de diversitate scripturæ præmonere? *Grets. lib. II. cap. VII. p. 124.*

^z Fortasse stultos nos putarunt cum ista scriberent. *Bell.*

^a It hath clear words for the Supremacy, though very foolishly set down.

^b *Gretser, lib. II. cap. VII. p. 123.*

^c Non est nostrum reddere malum pro malo, convitium pro convitio. *Bell.*

for evil, one taunt for another: for my part, if he be sorry for his lewd and open ^drailing and reviling of me, and divers worthy writers amongst us, whose books I am not worthy to bear, I say no more, but God forgive him; I do with all my heart: but if he continue, as he hath begun, to cast ^estones at David, and at all his servants, I say, as Michael the archangel, when he fought with the devil, "The Lord reprove thee." And thus I will take my leave of the Jesuit; being sorry, that I should have occasion to delay you so long from acquainting you with this great mystery of fraud, which works so in the heads of the Jesuits, that all the world may see both their folly and false dealing. Had I not answered the Jesuit fully, trow ye, if I had put ^fGretser over unto his good friend and fellow Jesuit, Ant. Possevinus? As our young bachelors say, when they are presented, *Respondabit pro me Aristoteles*, "Aristotle shall answer for me:" so let Possevine make my apology. For it hath pleased him in his ^gfirst tome, at the word Cyprian, to steal a treatise of mine, and concealing my name, *mutatis mutandis*, chopping and changing some few words at his pleasure, to publish it (as I have before intimated,) unto the whole world: *Sic nos non nobis mellificamus apes*, thus we protestants must take pains, whilst others reap the profit. Was there ever the like thing done? Yes, I remember, ^hFabritius Boderianus served Tremellius, and friar Villavincencius served Hyperius, the very like trick; Fabritius stealing his translation of the Syriac Testament from Tremellius: ⁱthe friar taking from Hyperius

^d Refutatur impudentia Angli cujusdam Calviniani:—ita furit et bacchatur, ut non temerè de statu mentis dejectus videri queat. Inter cætera hæc effutivit — hæreticus. *Grets. lib. 11. cap. vii. p. 123.*

^e 2 Sam. xvi. He hath written very bitterly against his Majesty, inveighed against Dr Moreton, Rainolds, Whitakers, Sutliff, Gentilis, myself, and others, and makes an apology for his railing in the preface to his first Tome, written in defence of Bell. "Yet Michael the archangel, when he strove against the devil, and disputed about the body of Moses, durst not blame

him with cursed speaking, but saith, The Lord rebuke thee." Jude, ver. 9.

^f Both Gretser and Possevine wanted judgment: for Gretser writes against Possevine, and Possevine against himself.

^g Tom. i. Appar. p. 396.

^h As Dr Rainolds sheweth it plainly: for Tremellius' translation of the Syriac came forth anno 1569, Fabritius Boder anno 1571. In prælect.

ⁱ "Ex cujus erudito opere opus suum compilavit *Frater Villavincencius*, correctis illis omnibus quæ Pontificios tangunt." *Rain. de Idolol.* pp. 119, 120.

his whole book, *De ratione studii Theologici*. Perhaps in time to come, they will go about to justify this their doing: and why may they not as well maintain stealing as lying? But I would wish them hereafter to keep their tongues from lying, and their hands from stealing and purloining. By that time they have paid as dear for it as Possevino hath done, they will have but little joy to break into other men's grounds. Surely, in my judgment, the Jesuit was much to be blamed of all sides: for it was neither wisely, nor honestly done of him. Honestly it could not be, unless a man may be honest, and yet a thief: and what a wise part was it for him, being an old fox, to be so much beholden unto any protestant, as to borrow of him, when there were papists enow that would have lent him as much as he could have asked, and thanked him too? Again, if his fingers were itching to be dealing with some protestant's writings; what a folly, or madness rather, was it to cull out such a treatise among so many thousands, as was principally ^kintended against them and their foul corruptions, and published by authority of ^lhim, whose will was unto me an absolute command? Now, if any man shall demand how this can be proved against him, I will shew him that the matter is evident, and plain enough without any further evidence, *Crimenque patens sine teste probatum est*. In the fore-recited place of his *Apparatus*, p. 361, ^mamongst other books of Cyprian, he reckoneth this, *De unitate Ecclesiæ*, ⁿand tells us, that we are to expect the divers readings and corrections of this book, immediately after the catalogue of his works. And so it falleth out right, for in the next page we read these words in English.

“A report of such things as in Cyprian's treatise *Of the*

^k To shew their foul corruptions of the Fathers' works.

^l The late Archbishop, Dr Whitgift, *cujus nomen erit in Benedictione*.

^m Ven. 1603.

ⁿ *De unitate Ecclesiæ*—*cujus libri varias lectiones, et castigationes ex MS. Cod. vide infra post hunc operum Cypriani Catalogum. Ib. p. 361.*

^o *Elenchus eorum, quæ in opusculo Cypriani de unitate Ecclesiæ, sunt vel*

addita vel detracta, vel lapsu typographi, vel alio quovis modo supposita diligenti 4. Manuscriptorum Exemplarium (quæ in Antiquis Catholicorum Bibliothecis extabant in Angliâ) collatione, cum duabus postremis et ultimis Editionibus excusis à Catholicis: conveniunt autem columnarum et paginarum numeri, cum libro impresso, ann. 1603. Parisiis apud Joan. le Preux.

Unity of the Church, are either added, or detracted, or by error of the printer, or any other way or means changed; after a diligent collation of four manuscript copies, (which were sometime extant in the old libraries of catholics in England,) with the two last editions printed by catholics: the number of the columns and pages do agree with the book printed, Anno 1593, *Parisiis apud Joan. le Preux.*"

And that you may think that he was the collector or collater of this painful work; expounding the abbreviations by me used in the end of this treatise, thus saith he: "*MS. Linc.* directs you to the copy which I used out of *Linconian*," (he would have said *Lincoln Col.*) Now to whom may the pronoun I be referred, but unto the Jesuit? But the truth is, this treatise or collation was first published by me, and is falsely arrogated and misreported by Possevine, for thus you shall find it in the *Catalogue of Manuscript Books*. These are my words:

"Cyprian restored or revived: that is, a report of such things as in Cyprian's treatise *Of the Unity of the Church*, are either added, or detracted, or by error of the printer, or by any other way or means changed, by a diligent collation of four manuscript copies, with the two last editions printed as well by protestants as by papists. The number and columns of the pages do agree with the book printed, Anno 1593, apud Joan. le Preux."

Here note the fraud and cunning of the Jesuit. I say, the book is collated with four manuscript copies, and that I used in this collation the two last editions, printed as well by papists as protestants. He hath changed the words: First, glossing them, "which were sometimes extant in the old libraries of catholics in England;" as if they were not now there, but were carried beyond the seas, where he might have the sight of them. Secondly, by changing them. Col-

^p Exc. Lond. 1600.

^q *Cyprianus redituus*: Hoc est, Elenchus eorum quæ in opusculo *Cypriani* de unitate Ecclesie, sunt vel addita, vel detracta, vel lapsu typographi, vel alio quovis modo supposita, facta diligenti 4. MSS. exemplarium collatione cum duabus postremis et ultimis Editionibus excusis, tam à

Protestantibus, quam à Pontificiis; conveniunt autem columnarum et paginarum numeri cum libro impresso anno 1593, apud Joan. le Preux.

^r *Tam à Protestantibus quam à Pontificiis.*

^s *Quæ in antiquis Catholicorum Bibliothecis extabant in Anglia.*

lated, say I, with the two last editions, printed "as well by protestants as papists," (the most indifferent course that can be held in any collation). Collated, saith he, "with the two last editions printed by catholics," that is, by their interpretation, papists. Lastly, where it is said that the book is printed, "Anno 1593, by Jo. le Preux," the acknowledged printer of Geneva, with Goulartius' learned annotations, in refuting of Pamelius' painful, but impertinent and forced, annotations; he makes the book to be printed at "Paris, Anno 1593. Where if any such book, with these or the like observations, should have escaped the press, I should have said, their chief overseer of books, the chancellor of Paris, or some such, had been greatly overseen. Touching his falsifying of my words in the end of the annotations, where, (to clear myself from any aspersion that may be cast upon me, of using, or rather abusing, copies to my purpose,) *ad facti fidem asserendam*, I have shewed where the copies are, at this day, extant to be seen;

Ms. ma. signifying the greater copy in New College.

Ms. min. the lesser, written in the same College.

Ms. Linc. a copy which I used out of Lincoln College.

Ms. Ben. a manuscript copy extant in Benet [i. e. Corpus Christi] College in Cambridge. And I charge him with leaving out the word "New Col." in the two former abbreviations; and with great presumption, in arrogating unto himself, by the pronoun "I," the use of the manuscript copy of Lincoln College: which, God knoweth, he never saw in all his life. But the Jesuit being advertised of his fault, hath recompensed it elsewhere in citing another collation or treatise of mine, not naming me, ("for that is not lawful, unless it be with a word of

¹ *Cum duabus postremis et ultimis Editionibus excusis à Catholicis.*

² *Anno 1593. Parisiis apud Joan. le Preux.*

³ The ordinary, but most absurd, objection of Gretser, when he hath nothing else to say. *MS. ma.* significat exemplar in *Novo Coll.* scriptum majoribus literis. *MS. min.* denotat exemplar in eod. *Coll.* minoribus figuris exaratum. *MS. Linc.* Codicem quo usus sum ex *Coll. Lincolnensi.* *MS. Ben.* Librum *MS.* extantem in bibli-

otheca *Coll. Benedicti* [i. e. C. C.,] *Canabrigiæ.*

⁴ *Queritur, an propria hæreticorum nomina expungi et deleri debeant ex iis libris, qui legi permittuntur? Respondeo, usu esse introductum, ut omnino deleantur, et proinde expungenda sunt: nisi in Libris Catholicorum hæretici nominentur per ignominiam et contemptum, ut confutentur prava eorum dogmata.* *Jo. Azor. lib. VIII. Instit. Moral. Pars 1. p. 676.*

disgrace, according to their rule,) but describing me, by the Author of the *Ecloga of Oxford and Cambridge*, praying for my conversion, seeking to draw me beyond the seas, and approving my labours. Though in setting down that treatise also, he hath been more bold than wise, to alter and change my words very absurdly, at his pleasure; the word **tam* sticking fast like bird-lime in the text, and betraying him for a wilful, but not skilful, forger. Yet, because I perceive that, before his death, he seemed to have some remorse of that which he had formerly written, (for in his last edition he hath, upon better advice, omitted the words, *quo usus sum*,) I will be no less favourable to him, than to his fellow Gretser, being very well pleased to pardon the Jesuit upon his humble submission. Having now fully ended with the two Jesuits, behold a new summons sent me from "the unknown author of *The Grounds of the Old Religion and the New*." So that I am in a manner enforced once again to apologize for my collation of Cyprian. But I intend to be the briefer with him, because in my answer to Gretser, I have refelled and repelled, if not all, yet the most of his objections. His first onset is, "He will not believe that there be such manuscripts of Cyprian, except he see or hear it better proved." Were he of the sect of the sceptics, or near of kin to Thomas Dydimus, I cannot see what better proofs can be brought, than such as may direct him to the particular places where the books mentioned are found: namely, two in New college, one in Lincoln college, in Oxford; the fourth in Benet [i.e. C.C.] college, in Cambridge. Dare any man suspect my faith? I can produce sundry witnesses that can testify as much: if any doubt, let him come and see. Thus the first blow is well enough warded. The second is so far from touching me, that it sorely woundeth the giver. "More credit (saith he) is to be given to all the manuscript copies throughout the world, which without doubt be some hundreds, than to these four." The argument is strong on our side: for, if more credit be to be given to some hun-

* Libri de fide ad Petrum Diaconum, cum antiquissimis duobus MS. et postremis ac ultimis editionibus excusis tam collatio, ac castigatio. *Poss. in Append. II. ad Tom. I. p. 32.* It

should be, Cum postremis et ultimis editionibus excusis tam Basiliensi, quam Parisiensi, diligens collatio ac castigatio. *Catal. Manuscrip. p. 125.*

† In his last edition of his *Apparatus*.

dreds, than to four; whereas we have some hundreds, and you scarce four, three, or two, (for ought that is yet known,) more credit is to be given to our copies than to yours. And that all others agree with our four manuscripts, (that I may return him his own reason,) "it seemeth evident by divers reasons; but principally because no man ever before noted any such diversity of reading, as is to be found in the Cambron copy." Yet it is probable that the papists themselves, who (as I hope the unknown author will grant) have printed his works in sundry places, and at divers times, (before ever the Cambron copy was heard of,) "would have noted it, if there had been any such matter found in the manuscript copies of those countries, where the book was published by them." He that thus presumeth, that in all MSS. and printed copies of this book these sentences making for the pope's supremacy are to be found, seemeth unto me to imitate the mad fellow in ^aÆlian, which would not be persuaded but that all the ships which came into the haven were his; when he, poor soul, was not the owner of one of them. For, before the coming out of Cyprian at Rome, printed by ^bManutius, which was ^chired for that purpose by the pope, they cannot shew any old or new print that hath these sentences: the gain whereof is so great, that the priests, prelates, and pillars of the church of Rome, would cry out, (before they did leese* such a commodity,) ^d"Great is Diana of Ephesus, great is the pope of Rome, and highly to be feared of all men." But to return unto our unknown gallant: in the third place he maketh these bravados: "Nay, further, the century writers (who are esteemed very diligent searchers of antiquity,) tax St Cyprian for his doctrine touching the pope's supremacy. Secondly, the doctrine of St Cyprian taught in this book agreeth exceeding well with that which is found throughout all his epistles. Thirdly, one of these epistles, in which it is said that our Lord did choose Peter the first or chiefest, and that upon him he built his church, is cited by St Augustine^e, who also allegeth these

^a Ælianus Hist. Var.

^b Anno 1564.

^c *Manut. Ep. lib. viii. ad Pium Quartum.*

^d *Magna Diana Ephesiorum, Act.*

xxviii. 34.

* ["Leese," i.e. "lose."]

^e S. Aug. Tom. vii. de Bapt. contra Donat. lib. ii. cap. i. p. 39.

very words as St Cyprian's, which are in the printed copies, to wit: *Nam nec Petrus, quem primum Dominus elegit, et super quem edificavit Ecclesiam suam, &c.* For neither St Peter, whom our Lord chose the first or chiefest, and upon whom he built his church, &c." And moreover, after St Cyprian's words, he addeth himself: "Behold where Cyprian rehearseth, (which also we have learned in holy scriptures,) that the apostle Peter, in whom the primacy of the apostles, through so excellent grace is higher than others, &c. Finally, the words which James will have excluded from St Cyprian's book, *De Unitate Ecclesiæ*, are so agreeable to this holy father's style and phrase, and so fitting his discourse, that no man can almost suspect them to be added." Thus we have seen our brave gallant lustily play his prizes. But the best is, there is no harm done; 'he doth but fight in the air. His first blow is thus warded: I answer briefly, first, that ^aalthough we should grant this to be true, which this gallant saith, that the century writers do say so, (which nevertheless I will not believe, except I see or hear it better proved,) what then? I must needs say, they were worse afraid than hurt. The second is put off thus: he saith, "The doctrine of St Cyprian, taught in this book, agreeth exceeding well with that which is found throughout all his epistles: in which we find the same sentences almost in the very same words," &c. The doctrine taught in this book doth agree exceeding well with that which is found throughout all his epistles? Ho! ho! stay there: we shall take him tripping presently. What say you ^bto Cyprian's epistle to Stephanus pope of Rome, or Firmilianus' epistle to Cyprian bishop of Carthage? Do they build their faiths, or church, upon him alone? Do they give him the chair, primacy, and yield all manner of subjection unto his government, to be ruled only by his definitive? No: they make the ^cscripture ^dsole judge

^a 1 Cor. ix. 26.

^b There is no such thing directly proved.

^c Ep. 74, 75.

^d Si in aliquo nutaverit et vacillaverit veritas, ad originem dominicam et Evangelicam, et Apostolicam traditionem revertamur, *Cyp. Ep. 74. pp. 193, 194.*

^e Es enim facienda esse quæ scripta sunt, — et iterum — Nam consuetudo sine veritate, (i. e. scripturæ) vetustas erroris est: propter quod relicto errore sequamur veritatem, scientes quia et apud Esdram veritas vicit. *Cypr. Ep. 74. ad Pompeium, p. 191—193, and Gratianus, Dist. viii. cap. 8.—Consuetudo, quæ, &c.*

of all controversies, which is the protestant's tenet; and the sentence, as God would, is registered by Gratian in the Canon-Law. They make Stephanus, Peter's successor, upon whom the church is built, to be so far from being the 'rock of the church, that they blame him for bringing in of many rocks, without the ^mtrue rock, Christ Jesus; for building many buildings, without this corner-stone. Lastly, they are bold to challenge his holiness of ^apride, folly, rashness, insolence, insufficiency; yea, they make him a little better than an heretic, or an antichrist. And therefore it is no marvel if these epistles be left out in the Roman edition, ^oof set purpose; for so thinks Pamelius. It had been better for the pope if those epistles had never been printed, so saith the canon: but I do not hold his doctrine for canonical. I do better approve the judgment of the council of Trent, (I would the rule had been as carefully observed: it was a good law: but, *Quid leges sine moribus?* it took little effect:) *In dictis catholicorum veterum nihil mutare fas sit.* "We will that nothing be changed or altered in the writings of the ancient Fathers." And yet in the Roman edition of Cyprian, (which is ^pthe best of all others,) they have razed out ^qeleven or twelve whole epistles, besides infinite other wilful corruptions and depravations, which shall, by God's grace, be published, soon enough, to their shame. So that, for a conclusion of this point, whilst there shall be any record extant of these two epistles, (which, I hope, shall be, by the singular care and providence of the Almighty, as long as the sun and

¹ Multas alias Petras inducat, et Ecclesiarum multarum nova ædificia constituat. Ep. 75. *Firmiliani ad Cypr.*

^m Nec intelligit obfuscari à se et quodammodo aboleri Christianæ petreæ veritatem, qui sic prodit et deserit veritatem. Ep. 75. p. 201.

^a Nam inter cætera vel superba, vel ad rem non pertinentia, vel sibi ipsi contraria, quæ imperitè atque improvidè scripsit, etiam illud adjunxit. Ep. 74, p. 191. Sed hæc interim quæ ab Stephano gesta sunt, pretereantur, ne dum audaciæ et insolentiæ ejus meminimus, de rebus ab eo improbe gestis longiorem mæstitiam nobis inferamus.

Ep. 75. p. 197.

^o "Atque adeo fortassis consultius foret, nunquam editam fuisse hanc epistolam, ita ut putem consulto illam omisisse Manutium." *Pamel. in arg.* Ep. 75. p. 196. *Regula 4.* Indices expurgatorii non facti sunt in eum usum, ut quid in Patribus inducatur, sed ut eluantur, quæ malè sani homines Patrum monumentis assueverunt. *Gret. de jure et modo lib. prohib.* p. 129.

^p So commended by Baronius, and followed by Bellarmine in all works.

^q Ep. 1. 3. 16. 21. 22. 71. 73. 74. 75. 83. 84. 85. 86.

moon doth endure;) let them talk what they will of Peter's primacy or supremacy, to be collected out of all his epistles; I say, as 'Augustine doth, *Non me terret auctoritas Cypriani*. I trust I have made it appear very plainly, *eos* (as the 'same author saith in his first book against the Donatists), *non solum non adjuvari auctoritate Cypriani, sed per ipsam maxime convinci atque subverti*. "That the papists are so far from being holpen by Cyprian's authority, that it, of all others, makes most against them." Likewise in the place of St Augustine, which is neither 'rightly quoted nor fitly applied, I find Peter's modest refusal of the primacy, which in the same place is given (in him, or by him,) to all the apostles. I do not find, that either he or any of his successors durst arrogate it unto himself at that time. Furthermore, Peter is there said, "to have forsaken the rule of faith, which his successors (men far inferior unto him in gifts and grace,) do challenge, and in a manner appropriate, or rather arrogate unto themselves. Finally, I deny these words, at leastwise in this place, to be agreeable unto that holy father's style, phrase, or purpose, as being so unfit for his discourse, that no man can almost but suspect them to be added. The general drift of Cyprian is, to prove the unity of the church (as I have often shewed,) and not the supremacy of the pope. And, "unless you will make Cyprian to contradict himself within few lines, he proves the equality of all the apostles, rather than the superiority of one above the rest. Or, if he give him any primacy in that place, (because amongst the figures he placeth Peter first, in that our Saviour said to him, Thou art Peter, and on this (Peter, or) stone will I build my church; and to thee will I give the keys of the kingdom of heaven; and again; Feed my sheep;) it is only a primacy of order; and a priority of place: in all other things, as in the power of binding and loosing

* Lib. II. de Baptismo contra Donat. cap. I. p. 38.

* Lib. I. cap. I. p. 32.

* Aug. Tom. VII. Bapt. contra Donat. cap. I. It should be Tom. VII. de Bapt. contra Donat. lib. II. cap. I. p. 39.

* Si potuit Petrus contra veritatis

regulam quam postea Ecclesia tenuit, cogere gentes Judaizare, &c. *Ib.* His own words retorted upon him, p. 222.

* Hoc erant utique et ceteri Apostoli, quod fuit Petrus, pari consortio præditi et honoris et potestatis. *Jo. Rainolds*, in his Conference with Hart, p. 166.

sins, in feeding the flock of Christ, they did share alike." But the most ridiculous thing of all, is, to draw an argument from the style and phrase containing some few words or lines, as if they could not be corrupted.

"Have not whole books been thrust into the works of Cyprian, Ambrose, Jerome, Augustine, and others, and lie forged under their names; not in one or two, but in the most part of the abbeys and ancient libraries of the western church? Your monks and friars, that were so skilful in committing these manifold forgeries, knew well how to counterfeit a few phrases," or broach some odd sentences in his name; a thing which every schoolboy could do.

To conclude: his best argument, which, like a good Aristotelian, he hath placed last, is this: "In very truth, if there be any such copies, and there be nothing razed out of them, I cannot but think that they were written out before the art of printing was invented, by some Wickliffian heretic; or, if they came out of some foreign country, by some schismatic or other, that held with some German emperor against the pope." We will endeavour to draw his argument into mood and figure, that at the sight thereof, as at the sight of a gorgon's head, the enemies may fall down, and be confounded.

Whatsoever I do think to be true, is so:

But I cannot but think that these books (in manner and form as I have shewed) are corrupted.

Ergo, in very truth they be corrupted.

**Risum teneatis, amici?* Take heed you hurt not yourselves with laughing. First, the gentleman comes with his *ifs* and *ands*: ^b"If there be any such ancient copies;" secondly, he is grown very distrustful, "and there be nothing razed out of them." They say, there are none more jealous than they which have given most cause. But what talk you to us of razors and knives? We will leave them to you, who have so cut and sliced the fathers, as ^cBaal's priests, or as the poor ^dIndians are wont to jag their flesh: so that we

^r My Lord of Winchester, pp. 65, 66.

^s Aristot. lib. VIII. Top.

^a Horatius.

^b p. 224.

^c 1 Kings xviii. 28.

^d In Florida and Virginia. Vide Narrat. de Virginia à Tho. Harriotto, Typ. 3.

must seek for their books, as Absyrtus' members were sought for, scattered some in one place, and some in another. Lamentable is the case, and pitiful is the cause of your church, that, by such undue and untrue means, needs to be maintained. Thirdly and lastly, his strong and invincible argument is soon unjointed. For, if the copies be ancient, they were surely written before Wickliff's time: if they be not ancient, that is more than he knows. But to answer to the copies. I then used four copies, and since have come to the perusal of four others. And I dare presume to say, that most of them are as ancient as any they shall bring, for aught that I see yet proved to the contrary. Only two of them, I confess, seem to be of a later writing: the one written at Florence, the other (as I guess) in some part of Italy: both under the pope's nose, as it were; and yet they want these sentences which make for the pope's supremacy. So that both ancient and later, new and old books, are flat against them. I pray, (for I will be bold to ask him this question, before we part, because I see he is so well read in the story of Wickliff,) where did you ever hear of any such practice of Wickliff himself for corrupting of books? Which could not be easily done, without long time, and great charge: and it would easily have been known and prevented, no doubt, or at the least objected unto him. Besides, what should become of these transcripts? It is likely he would have left them, (as pledges of his good will) unto ^aMerton or Baliol college, in Oxford, where he had his first and last being; but there we find no copy of Cyprian; though of others of the Latin fathers their store is great, and their copies very ancient. Now then if this forgery were not practised by Wickliff himself, much less is it probable to be done by any of his followers; whose persons were still under persecution, and their books burned. The like answer is to be shapen to his conceit and suspicion of the copies written beyond the seas by some schismatic. I am sure he knows not so much; and what reason he hath to think it, I know not. But the best is, opinion hath too little to

^a See before, p. 14.

^f The Manuscript of Lincoln College.

^g The lesser of New College.

^h He was Fellow of Merton, and head of Baliol College in Oxford. Vide *Registrum Coll.* and my lord of Canterbury against Hill. p. 50.

do in these controversies: judgment is all in a professor of divinity: which whether lie be or no, I cannot expressly learn. Thus to make an end of a brabbling* matter, the reader may see Cyprian's corruption, my innocence, the adversary's objections, the Jesuit's struggling without prevailing, falsifying without shame, disputing without argument, writing, fighting, 'and libelling one against another, and (to use the 'apostle's words,) "consuming and being consumed one of another." Now, it is high time to leave them, when they cannot agree amongst themselves. All the harm I wish them, is, to read Cyprian's book, *De Unitate Ecclesiæ* once again, and thence to learn, first, to be at unity in themselves; secondly, with their brethren; lastly and chiefly, with God and his church. And thus I take my leave of them at this time; being sorry that I should have this cause to be troublesome unto the reader. But, you see my occasions:

——— Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse refelli.

The second place corrupted, in the 49th Homily of the author of the imperfect work upon Matthew, on these words in the sixteenth verse.

THEN "they that are in Jewry, 'let them flee to the mountains." Then, "when you shall see the abomination of

* ["Brabbling," i. e. "clamorous."]

¹ Gretser against Possevine, Possevine against the Master of the Sacred Palace.

² Quod si invicem mordetis, et comeditis, videte ne ab invicem consumamini. Gal. v. 15.

³ Tunc qui in Judæa sunt fugiant ad montes. Tunc cum videritis abominationem desolationis stantem in loco sancto, (id est, cum videritis hæresim impiam, quæ est exercitus Antichristi, stantem in locis sanctis Ecclesiæ) in illo tempore qui in Judæa sunt fugiant ad montes: id est, qui sunt in Christianitate, conferant se ad Scripturas. Sicut enim verus Judæus est Christianus, dicente Apostolo, (Rom. ii. 28.

non qui in manifesto Judæus est, sed qui in occulto:) Sic vera Judæa Christianitas est, cujus nomen intelligitur confessio, montes autem sunt Scripturæ Apostolorum aut Prophetarum, de quibus dictum est (Psal. vi.), illuminas tu mirabiliter à montibus æternis. Et iterum de Ecclesia dicit, Fundamenta ejus in montibus sanctis (Ps. lxxxvi.) Et quare jubet in hoc tempore omnes Christianos conferre se ad Scripturas? Quia in tempore hoc ex quo obtinuit hæresis illas Ecclesias, nulla probatio potest esse veræ Christianitatis, neque refugium potest esse Christianorum aliud, volentium cognoscere fidei veritatem, nisi Scripturæ divinæ. Antea enim multis modis ostendebatur, quæ esset

desolation standing in the holy place," (that is to say, when you shall see wicked heresy, which is the army of antichrist, standing in the holy places of the church,) "let them that are in Jewry flee unto the mountains:" that is, let them that are in true Christianity repair unto the scriptures. For as the true Jew is a christian, by the saying of the apostle (Rom. ii. 18, "Not he that is in open shew is a Jew, but he that is in secret is a Jew:") so true Jewry is Christianity; the name whereof importeth as much as confession. Now these mountains are the writings of the apostles or prophets: of whom it is said, "Thou givest us light after a wonderful manner, from thy everlasting hills." And again, it is said of the church, "her foundations are upon the holy hills." Wherefore are christians at such a time charged to have recourse unto the scriptures? Because at that time, when heresy shall prevail and overspread itself over those churches, there can be no trial of the true Christian religion,

Ecclesia Christi, et quæ gentilitas: Nunc autem nullo modo cognoscitur volentibus cognoscere quæ sit vera Ecclesia Christi, nisi tantummodo per Scripturas. Quare? quia omnia hæc quæ sunt propriè Christi in veritate, habent et hæreses illæ in schismate; similiter Ecclesias, similiter et ipsas Scripturas divinas, similiter Episcopos, cæterosque ordines Clericorum, similiter baptismum, aliter Eucharistiam, et cætera omnia, denique ipsum Christum. Volens ergo quis cognoscere, quæ sit vera Ecclesia Christi, unde cognoscat in tantæ confusione similitudinis, nisi tantummodo per Scripturas? Item antea et per signa cognoscebantur qui erant veri Christiani, et qui falsi. Quomodo? falsi quidem aut non poterant facere, sicut veri Christiani: Aut talia non poterant, qualia veri Christiani: Sed faciebant vacua, admirationem quidem facientia, utilitatem autem nullam habentia: Sicut frequenter exposuimus. Christiani autem faciebant plena, non solum admirationem facientia, sed etiam omnem utilitatem habentia. Et per hæc cognoscebantur qui erant veri Christiani, qui falsi. Nunc autem signorum operatio omnino levata est: Magis au-

tem et apud eos invenitur, qui falsi sunt Christiani, fieri ficta. Sicut autem Petrus apud Clementem exponit, Antichristo etiam plenorum signorum faciendorum est danda potestas. Item ex moribus ipsis prius intelligebatur Ecclesia Christi; quando conversatio Christianorum, aut omnium aut multorum erat sancta, quæ apud impios non erat. Nunc autem tales, aut peiores facti sunt Christiani, quales sunt hæretici aut gentiles. Adhuc autem et major continentia apud illos invenitur quamvis in schismate sint, quam apud Christianos. Qui ergo vult cognoscere, quæ sit vera Ecclesia Christi, unde cognoscat, nisi tantummodo per Scripturas? Sciens ergo Dominus tantam confusionem rerum in novissimis diebus esse futuram; ideo mandat, ut Christiani qui sunt in Christianitate, volentes firmitatem accipere fidei veræ, ad nullam rem fugiant, nisi ad Scripturas: Alioqui si ad alia respexerint, scandalizabuntur et peribunt, non intelligentes quæ sit vera Ecclesia. Et per hoc incidunt in abominationem desolationis quæ stat in sanctis Ecclesiæ locis. Hom. 49. in Opus Imperf. Matth. p. 930.

nor any place of refuge for christians to flee unto, that would fain know which is the true faith, but only the holy scripture. Before this time there were many ways to find out the church of Christ and the religion of the gentiles. Now, he that is desirous to know which is the true church of Christ, cannot come to the knowledge thereof but only by the scriptures. Why so? Because all those things which properly belong unto Christ in the true church, heretics have the like in their schismatical and false church. They have churches as well as they, the bible as well as they, bishops and other orders of the clergy, like baptism. In the matter of the eucharist there is some difference; but in all other things they agree. Wherefore, if a man should long to know which is the true church amidst such confusion of so many like things, whither shall he go but to the scriptures? Again, heretofore by signs and wonders from above it was known who were the true christians, and who were the false. As how? The false christians either could not work miracles at all, or not in such sort as the true christians did them. Their miracles were vain things, causing admiration, but yielding no profit, as we have oftentimes declared unto you. But the miracles of christians were sound and substantial miracles; not only strange to them that saw them, but also very profitable. And this was the badge or cognisance whereby the true christians of those times were known from the false. But now the working of miracles is wholly ceased, and translated rather unto the pseudo-christians; though their miracles be feigned as themselves are counterfeit. But according to Peter's exposition (as Clement reports,) "even antichrist himself shall have power given him to work true miracles." Again, before the church was known by her life and manners, when the conversation of christians was holy; and though all of them were not so, yet many of them were: but this holiness and integrity of life was not to be found amongst wicked men. But now christians are become as bad or worse than heretics or gentiles. Besides all this, you shall observe greater continency of life in their schismatical congregations, than in the true christian church. Wherefore if any man should happen to be desirous to know which is the true church, how should he know it, but only by the scripture? So that

Almighty God, foreseeing so great confusion of all things in the later times, chargeth christians which are indeed true christians, coveting to have the soundness of the true faith, to flee to nothing else but only to the scriptures. For otherwise, if they have recourse unto any thing in the world besides, they shall be offended and perish, because they know not which is the true church, and so fall into the "abomination of desolation standing in the holy places."

Proved.

These are the words, I cannot say of St Chrysostom, though the ^mpapists do often urge this book for his; (and Sixtus Senensis, disputing the question, doth rather ⁿincline unto this opinion;) but surely a very ancient writer, whose books have been much regarded, and observed by ^ovenerable ^pantiquity. The authority alleged, as you may plainly perceive, is very pregnant on our side against traditions, miracles, and sundry other points of doctrine, controverted between us and the papists. With this place, as with an Alexander's sword, a man may cut in sunder the very Gordian knot and sinews of traditions, and doctrine of miracles, the life and soul of popery. But, ^q"The children of this world are wiser in their generation than the children of light." For, even as before, they were bold to add for their advantage: so here, they have presumed to take away this sentence, both out of the printed books and memories of men, to the end that there may remain no poison that might infect the minds of the simple people. For, this is a dangerous weed, ^rit may be of Montanism, it may be of Manicheism, perhaps of Arianism, or Donatism; for as yet they are not agreed upon the matter,

^m Gratianus, Aquinas, Fevardentius, Dadraeus, Cuëilly, the Rhemists. Will. Raynolds. see Tr. 173.

ⁿ Sunt qui ipsum negent esse Chrysostomi.—Sunt ex opposito qui hoc ipsum Opus contendunt esse Chrysostomi.—Neque his quicquam obest recens edictum Pauli Papæ IV. lib. iv. *Sist. Sen.* p. 282.

^o There are more written copies extant in our Libraries than of any other

book besides.

^p Opus tot jam sæculis communi Ecclesiæ assensu comprobatum. *Sist. Sen.* ib.

^q Luke xvi. 8.

^r Sparsas hæreses Manichæorum, Montanistarum, Arianorum, ac Donatistarum continent, atque planè in omnibus se prodat auctor longè longius ab Ecclesia Catholica alienum. *Bar.* Tom. v. p. 255.

nor never will. For, to sweat out their hearts, they shall never be able to bring it within the compass of any heresy, save that which they call the heresy of protestants. But how cometh it to pass that these words, which were in all ancient prints that I have seen, and some later, are now wanting in some editions? Yea, there is it, will Gretser say: "You tell us of editions, 'but you name none; these be but general terms, they prove nothing: you were good to bring them forth, if you have any; for we have sought the words in divers editions, and can testify that there [is] no such matter.'" 'Again, "the book is not Chrysostom's, I must do you to understand so much out of your Erasmus;" and "lastly, "these words, if they be omitted in any edition, they are therefore left out because they seem to savour of Arianism; and in very good deed, the author of them proves himself in this homily to be a very Arian and profane fellow." Thus far Gretser. I will satisfy and gratify the Jesuit in all his demands. The reason why I contented myself with general terms, contrary to my wonted use, was not for want of the book, but for want of space in the margin. He needed not to have distrusted me: for the ^xcardinal, his good lord and master, could have informed him ^yso much, that there are such editions lately printed and well amended; this should have given him an appetite and longing after the book, and not an edge against me. For, if ^zI have offended, much more Bellarmine, who neither quotes time nor place; but the truth is, the book is printed and to be seen of all the world,

* Cur non nominasti editiones, in quibus verba illa sunt omissa? Cur generali editionum nomine contentus es, cum toties opus illud sit cūsum, et recusum? Nam editionibus, quas nos vidimus, inveniuntur verba, quæ tu exacta conquereris. *Gretser, de jure et more prohibendi lib. malos.*—Lib. II. c. 7. p. 125.

† Sed meminisse inprimis debebas,—librum illum,—non esse Chrysostomi, ut agnovit quoque Erasmus. *Ib.* p. 125.

‡ Cur non cogitasti verba illa, si qua in editione præterita sunt, ideo præterita esse, quia in aliquibus codicibus

non sunt reperta: vel, quia impietatem Arianam olent; ut certe olet totus iste locus,—Est enim in Homilia 49. in Mattheum totus Arianus et profanus. *Ib.* p. 125.

§ Bellarmine.

¶ Totus hic locus tanquam ab Arianis insertus, è quibusdam codicibus nuper emendatis (some 20 or 30 years before) sublatus est. *Bell. Disput. de Contr. Tom. I. p. 55. de Verbo Dei non scripto lib. IV. cap. 11.*

‡ Tutum est peccare authoribus illis, per quos defendi crimina magna queunt.

in that famous library, whereof (I am, I must confess, by the singular favour of that ^ahonourable Mæcænas of these times) the first keeper. It was ^bprinted *Parisiis apud Audenium Paruum via ad divum Jacobum sub Lilio aureo* 1557, in Svo. The book bears Chrysostom's name in the forefront, which made me to set it down as a corruption of St Chrysostom; and it hath Chrysostom's commendation, being as highly commended ““for a golden and very divine book,” by Dionysius Vgr. in his preface, as it is discommended by Baronius, for.^d “a lewd, lousy, and rascal book.” The truth is, (not to defraud any man of his due praise,) there have been ^egreat pains taken in cleansing and scouring of this golden book. To purge it clean from the rust and fretting canker of errors and heresies great cost was bestowed: (and who so forward as the printer?) many hands and heads employed, and in the end the book is printed, as you may perceive by the title-page, wholly purged from the dregs of Arianism. But seeing they talk thus of purgations and books, let us call a council of physicians, and enquire whereof the *recipe* was made, lest it prove a *decipe*. For, if a physician should chance to minister a potion, and not give it according to the rules of art, he may perhaps be called in question for his life. The best remedy for a diseased book that ever I could read of, amongst either protestants or papists, is four or five old manuscripts, or more if you think good to add them, compounded together, and the best of them distilled through the limbeck* of a good divine's brain, that is, of a sound judgment and impartial temper. If Dionysius or his fellows have ministered this physic, well fare them, howsoever the book

^a Sir Tho. Bodley, Knight.

^b D. Jo. Chrysostomi in S. Jesu Christi Evangelium secundum Matthæum Commentarii, diligenter ab Ari-anorum fœcibus purgati, et in lucem S. paginæ studiosorum gratia hac forma editi *Parisiis. Apud Audenium Paruum via ad Divum Jacobum, sub lilio aureo*, 1557. in 8vo.

^c Aureum hunc ac plane divinum libellum.

^d Homilias purulentas, hæresium scattentes verminibus. *Bar. Tom. v. p. 255.*

^e Doctissimos quosque maximis sti-

pendiis conductos adhibere non dubitarunt: Qui in eam rem potissimum operam navarent, et (ut aiunt) lapidem omnem moverent, quo *sincerius hoc, ac sordibus omnibus purgatum (si fieri posset) nitidius opus in posterum prostaret.*—Habes igitur (optime lector) Bibliopolarum nostrorum erga disciplinæ spectatores perspectam benevolentiam. *Dion. Vgr. in præf. ad lect.*

^f Sine Manuscriptis impossibile est mederi alicui libro.

* [“Limbeck,” (corrupted from “*allembeck* ;”) i. e. “a still.”]

speeds. But I perceive they have taken a wrong course; for they have corrected, compared, and published the book, without the help of any one ancient manuscript at all. Wherein they shew themselves to be right Paracelsians. For, as they with a little physic (no more than a dram or two extracted from the quintessence of some rare metal,) are able to work wonders; where the Galenists or other physicians are fain to take more pains, and go a longer way about it: so these men out of the quintessence of their heads (for all is wrought the most dangerous and shortest way, *ex ingenio*, by conjecture,) can in a very short time, with a dram or two of these light conjectures, correct or rather corrupt whole volumes, if need be, as there is, if they mean to maintain their religion by consent of Fathers: for so the cry hath always hitherto gone. Here, to conclude, I should have proved, that the author of this imperfect work upon Matthew was no Arian in this place; but *probatur*, as the lawyers say, *eo quod non probatur contrarium*; I shall be bold to think as I do until they prove the contrary.

The third Corruption in Cyril. "Com. in Isaiam, Laurentio Humphredo interprete," cap. 1, and cap. 51.

CAP. 1. ^hTo them which are translated from the [hard and sour] precepts of the law, unto the ingenuous and neat life, (that I may so say,) of christians by means of faith, to them is promised remission and pardon of their sins and offences. For it is the entrance of our hope, the first-fruits of God's favour, the gate and way by which they do enter

^s *Exemplarium vetustorum fide minus adjuti, nihil quod ad rem pertineat omis-
sisse videamur. Dion. Vgr. in præfat.*

^h Qui ergo à legis institutione et conversatione ad Christianæ vitæ urbanitatem quasi et elegantiam per fidem quodammodo traducuntur: his appromittit remissionem eorum, in quibus jam ante offenderunt. Illa enim est nostræ spei introitus, et divinæ erga nos clementiæ primitiæ, et veluti janua ac via. *Fidei autem gratiam cum his qui valde inquinati sunt, tum etiam*

paulum morbo affectis, satis ad emundationem valituram esse, fidem facit, dicens: Si sint peccata vestra ut purpura, velut nivem inalbabo: et si sint ut coccinum, quasi lanam inalbabo. Nihil enim difficulter eluitur, Deo detergente. Quemadmodum et Paulus ait: Ubi abundavit peccatum, supra modum abundavit gratia. Et rursus: Quis incusabit electos Dei? Deus est qui justificat: quis est qui condemnat? Cyril. in Isa. lib. 1. cap. 1. [Tom. v. col. 18. Ed. Basil. 1566.]

in. Now this faith, which is the gift and grace of God, is sufficient to cleanse and purge, not only them which find themselves somewhat ill, but also those that are very dangerously diseased and polluted with any kind of disease. As we may see in the affidavit, as it were, which God hath made by the prophet, "If your sins were as red as purple, I would make them as white as snow: and if they were as scarlet, I would make them like fine wool." For it is an easy thing for God to wash away all our sins. For as St Paul saith: "Where sin aboundeth, there grace aboundeth much more." And again: "Who shall accuse God's elect children? it is God that justifieth them; who shall condemn them?"

And again, cap. 51. Taking occasion to expound that of Matth. 12: "When the unclean spirit goeth out of a man," &c. he hath these words; ¹By Moses they heard God expressly say, "Thou shalt worship the Lord thy God, and him only shalt thou serve. But when they began to cast away all fear of God from them, and would not entertain Christ Jesus within the houses of their hearts by faith," (for he dwelleth in our hearts by faith; as it is written,) the old unclean spirit, spying his opportunity, and seeing the house empty and void, without a tenant, rusheth in upon them, and "the latter end of these men is worse than the beginning."

Proceed.

These sentences of blessed Cyril, (as far forth as I have noted them in other letters, containing the marrow and pith of both periods,) are commanded to be put out, by an unkind and unjust ²*deleatur*, in the *Index Expurgatorius* of Spain. What pity is it that so bright a star of

¹ Per Moysem—audierunt eum disertè dicentem: Dominum Deum tuum adorabis, et eum solum coles: ejectusque est de corde eorum immundus spiritus. Sed ubi non haberent Dei timorem in seipsis, nec Jesum per fidem incolam reciperent (habitat enim in cordibus nostris per fidem, sicut scriptum est) locum illum vacare antiquus ille et impurus spiritus conspicatus, irrupit

denuo, et in illos immigravit, factaque sunt illorum novissima deteriora prioribus. *Ib.* cap. 51. [*Ib.* col. 510.]

² [Cap. 51. in fin. deleantur ex textu illa verba. "Sed ubi non haberent Dei timorem in seipsis, nec Jesum per fidem incolam reciperent: habitat enim in cordibus nostris per fidem, sicut scriptum est."] *Index Hispani. Gasp. Quiroga*, p. 62.

the eastern church should be thus eclipsed by the interposition, or opposition rather, of such shameless, inconstant, and 'lunatic divines! But thanks be unto the Lord Jesus, that he hath raised up some in all ages to discover their wicked practices, and dangerous positions: which being once known to the world, is so far from doing them any good, that it hath done them much harm. For, as a learned "bishop hath truly observed, "the more they forge, the less they gain:" and forge and purge they do, and are so earnest in pursuit thereof, that they will not suffer the word faith to stand knocking at the door of Cyril's text, but that also must be thrust away with "a deletery sponge. And have they not made a fair hand, trow ye? when the very boys amongst us do laugh at this their folly; and their own divines, (^oI speak of the wiser and graver sort,) are ashamed of it, and deny both the fact and the book. But they come too late: the book is too well known: the plot discovered: their wisest Achitophels are taken in their own counsels, and their bravest Absoloms hanged (as it were) in their own hair. But here in this place some man may thus plead for the inquisitors and court of Rome. ^pIt may be, (but perhaps

¹ I call them so, because of the uncertainty and inconstancy of their censures. Hodie video librum (saith Greg. Capucine) non esse dignum majori correctione: et crastina die ex nova consideratione judico ipsum dignum. Vide *Enchiridion Eccles.* p. 227. Homo sanctus in sapientia manet sicut sol:—stultus sicut luna mutatur. *Eccles.* cap. 27. 12.

^m My lord of Winchester.

[ⁿ Itidem versus finem commenti deleatur ex margine verbum, *Fides*.—Ex textu deleantur illa verba, *Fidei autem gratiam cum his, qui valde inquinati sunt, tum etiam paulum morbo affectis, satis ad emendationem valituram esse fidem facit, dicens.*] *Index Hispan. Gasp. Quirogæ*, p. 62.

^o Declaravi per publicum decretum ego minimus inter deputatos pro revisione librorum, *librum Expurgationis per Alf. Gomexium de Anno, 1584*, editum, juxta Tridentini Indicis Regulam, nullo modo in Næap. diæc. esse

recipiendum. *Greg. Capuccinus in Prefat.* Et iterum. Finaliter sum-mopere cave à quodam libro, cujus Tit. est *Index librorum Expurgandorum, impressus Madriti, per Alf. Gomezium, sub anno 1584*, cum potius credendum sit *falsò adscriptum esse in eo*, in tali civitate: Et per dictum *Alfonsem* impressum fuisse: Ac etiam falso adscriptum esse tanti supremi et Catholici Senatus ordine impressum. *Ib.* p. 218.

^p Sed tu, si mendax non es, ostende ullum Indicem expurgatorium, qui aliquid, quod ad ipsum et genuinum Cyrilli contextum pertineat, obliterare præcipiat. Glosemata ab Hereticis Cyrillo assuta, scholia, malè feriatorum annotamenta et interpretamenta expungenda sunt, et inducenda. Hæc meus Indicem, non illa, quam tu ex tua mente fingis. Nihil enim spongia dignum in Cyrillo, quod quidem sit Cyrilli. *Grets. lib. 11. cap. 7. p. 125. Lib. 1. Topic. cap.*

you do not know so much) that our *Indices Expurgatorii* do command heretical glosses, made scholies, and idle interpretations or observations to be expunged and blotted out; but nothing of the very text, and natural words of Cyril. If you can shew any such index, you say somewhat: I believe, you cannot. For, I am sure, this is the meaning of the inquisitors: it is not as you say. For true Cyril hath no need to be purged." This indeed is Gretser's objection: and hereunto I do thus reply: There be some men, as Aristotle sheweth, that, for denying of plain and evident truth, are not to be beaten with arguments, but with rods. The Jesuit is near a shrewd turn. For, (which Gretser might have learned of his fellow 'Jesuit,) there is such an index in the world; and the truth of my assertion is grounded upon the evidence of these words, (which any man may see that hath eyes; unless he will be accounted among the number of them, "which have eyes and see not.") 'Ex D. Cyrilli Commentariis in Isaiam, Laurentio Humphredo Interprete, cap. 1. "*Ex textu deleantur illa verba*"—: And again, cap. 51. "*In fine deleantur ex textu illa verba.*" Out of the Commentaries of Cyril on Isaiah, translated into Latin by Laurence Humphrey, chap. 1, "Let these words be put out." Again, chap. 51, "In the latter end of the annotation, put forth those words." This is a matter of fact: who can deny it? I deny it not, may the Jesuit say, (for I conceive his meaning, by the wagging of his lips,) yet you sit besides the cushion; for the words that are willed to be razed out are not Cyril's, I warrant you, but the Translator's, and therefore are wisely left out. Take heed what you say; you speak against you know not whom. These words which are commanded to be put forth, though they be done in Latin by that worthy confessor and professor, Dr. Humphrey; yet they are Cyril's: and so well translated by him, that in your own most exact printing of Cyril's works, set forth not once or twice, but 'divers times by men of great understanding and knowledge amongst you, they are found '*totidem verbis*. And he that is but meanly read in

q Possevino mentioneth it an hundred times in his *Apparatus*.

r *Index Hispan. Gasp. Quirogæ*, p. 62.

s See the late edition at Paris.

t In the Paris edition set forth by Gent. Hervetus, ex collatione com-

Cyril's works, will say, that these words do well agree with his doctrine; and his doctrine is no less agreeable with these words. "But, leaving the trifling Jesuit, it is now high time to come unto St Augustine, and we shall see, whether St Augustine hath sped better than St Cyril; the Greek or the Latin fathers best.

The fourth Corruption in St Augustine "de Genesi ad literam,"
lib. 10. cap. 23. p. 264. col. 1. B.

THE *custom of [our] mother the church, in baptizing infants,—were not at all to be believed, *were it not* an apostolic tradition.

Proved.

This holy father, is the first that I noted in my epistle before the catalogue, which hath bred all this stir. And to prove his corruption, I used the authority of a †nameless author, that offers to prove against the Jesuits, the pope's factors, that †John VIII. was a strumpet; and that they do absurdly, and foolishly deny this story: †Gretser, (being all in the mistaking vein,) dreams that this author was a papist, (and then he might very well have been hanged for his labour, for treating of that subject.) Secondly, he would have me name the man, and the place thus depraved. He thinks belike* that I am a novice of their order; he binds me to impossible things: for, how should I name the author, when he hath no name? which he might purposely conceal †for divers reasons best known unto himself. As for not citing

plurium Exemplarium scriptorum præter omnes omnium editiones virorum doctorum studio emaculata et aucta.

* Verum misso ineptiente isto Calvinista, ad Junium oratio nostra regrediatur. *Grets.* lib. 11. cap. 7. p. 125.

† Consuetudo matris Ecclesiæ in baptizandis parvulis nequaquam spernenda est, neque ullo modo superflua deputanda, nec omnino credenda, nisi apostolica esset traditio.

† Anonymus in libello cui Titulus, *Jesuitas Pontificum Rom. Emisarios falso et frustra negare Jo. 8. fuisse me-*

retricem. Cat. test. ver. Tom. 11. p. 179.

* Commonly called Pope Joan.

† Sed quis ille auctor? Exprime nomen. Cur obmutescis? Cur vox faucibus hæret? Cur non profers ex Augustino locum illum depravatum, ut videre possimus, tunc depravator sis, an ille quem accusas?—*Gretser.* lib. 11. cap. 7. de jure et more prohib. lib. malos. p. 123.

* ["belike;" i. e. "probably, perhaps."]

† Sive ad judicium aliorum explorandum, sive ad utilitatem eorum a

any place, for which, he blames me so much, and takes it to be an argument of a guilty conscience: he hath no cause so to say. For, what? would he have me make the porch bigger than the house? the epistle than the book? so I might have fitted him very well: if he had but taken his eyes in his hands, and looked round about him, he should have seen in 'Fulgentius' book, *De fide*, (which ^dbecause it hath gone under St Augustine's name may very well be held to be a corruption in his work,) above threescore lines together infarced in most editions. But because my nameless author hath only, (to confess the truth,) proceeded in general terms, exemplifying it in no particular place, and yet was perhaps like minded in discovering the practice of the papists, corrupting all manner of good books; I will do him that kind favour, to justify his saying, and lend him a few authorities, which [I] myself have borrowed also from some of our best learned and most judicious protestants. And it may be, (for, *sub verbo forte, respondent scæpe periti*: I will promise nothing,) that by that time we have cast up our accompts, we shall find that excellently learned father, or rather father of fathers, and chief Master of the Sentences, with all his accomplices, more spitefully and villanously intreated than David's messengers were handled by the king of Moab*; by shaving off, not only the hairs of his beard, but making deep gashes in his tender flesh: whereby they have let out some of the best blood in his body; although at another time, they can make his books swell, and himself a giant, like the man of Gath, the son of Haraphah, with twenty-four fingers and toes, that he may the better be enabled to "defy the host of Israel." For, they

quibus sua legi cupiebant, sive ad vitandam proprii nominis invidiam, odium, pericula, sive in gratiam rudium—seu ad exercendum ingenium, seu denique ob animi demissionem, et humilitatem.—*Poss. in Præf.*

^c See my Catalogue of Manuscripts, p. 131. Quæ sequuntur ad 70. lineas in impressis Codicibus MSS. non habent.

^d Possevine seems to tax my ignorance in not knowing this book to be Fulgentius'; when my censure is perspicuously to the contrary, and the best light the Jesuit had was out of my Catalogue:

These be his words, Porro nos in verbo *Aurelius Aug.* cap. 5. rationes attulimus, cur liber *de fide* ad Petrum *D. Aug. adscriptus, Fulgentio tribuendus sit.* Id quod *Lovanienses, Rob. Card. Bell. et alii plerique omnes viri docti* jam sentiunt. Fidem hanc firmat *Inscriptio operis in Bibliotheca Coll. Mertonensis*, quam multo ante enatas hæreses Lutheri atque Calvinii instructam Catholicis Scriptoribus antiquis, Catholici majores nostri reliquerunt.—*Poss. Append. 2. ad Tom. 1.*

* [2 Sam. x. 6.]

in working this their fraud, do imitate Procrustes the tyrant: if the sentence be too long for them, it shall be pared and fitted to their minds; if too short, they will set it on the tenter hooks, or put it to the exquisite torment of the rack. until it speak for them. As for example's sake, let us examine this one place of St Augustine, as we find it in the printed copies urged by the *Rhemists, and "the author of the Grounds of the Old Religion and the New," to shew, "that many of the articles of our religion, and points of highest importance, are not so much to be proved by scriptures as by traditions; namely, avouching, in the place alleged, that in nowise we could believe, that children in their infancy should be baptized, if it were not an apostolic tradition." If a man should ask me, what fault I find with these words, I would tell him, None. It is not I that accuse them: but one*, whose learning and judgment hath been as much a load-stone to draw my studies unto this point, as a load-star to direct many, both papists and schismatics within this kingdom, the right way unto heaven. To be short, the place is challenged by my lord of 'Winchester, for a small matter, as one would think, but the creeping in of a letter too much; a matter of some moment in altering the sense: and his lordship is led to suspect this place, with very good reasons. First, by the course of the sentence, shewing the gradation of the words. Secondly, by the circumstance of other places; and namely in his fourth book against the †Donatists: where, speaking of [the] very same matter, he saith, *Non nisi auctoritate apostolica traditum rectissime creditur.* "It is most rightly believed to be none other than a tradition of the apostles." Where we find not only the same purpose, but the same phrase and force of speech that were used before. So that he concludeth probably, but not peremptorily, that the former reading, *esset*, is against St Augustine; the true reading to be *esse* for *esset*; the parts being consequent each

* In their Annotations upon the 2 Thess. iv. 15. p. 559.

[* Thomas Bilson, D.D. of New College, Oxon. Elected Bishop of Worcester, April 20, 1596; translated to Winchester, April 29, 1597; and died

June 18, 1616, ætat. 69, four years after the first publication of this work. ED.]

† Part iv. p. 582.

‡ *De Baptismo contra Donatistas*, lib. iv. cap. 24.

after other, in better order, thus: "The custom of [our] mother the church, in baptizing [her] infants, is neither to be despised, nor by any means to be accounted superfluous." *Nec omnino credenda nisi apostolica esse traditio.* "Nor at all to be thought to be any other, than an apostolic tradition." This place was, (as I have in part shewed before,) the first place that ever I examined. And I was moved to compare it with the manuscripts, because I thought with myself, it might avail very much, if his lordship's reasons were fortified and strengthened out of the ancient copies: and I sped so well in the search thereof, that I have greatly been encouraged ever since to prosecute so happy beginnings. For, in the ^hold manuscripts we read not *esset*, (as the printed copies have it,) but *esse*: ⁱ*Nec omnino credenda, nisi Ecclesiæ traditio esse.* Thus we see the learned bishop's judgment confirmed, the papists' reading contradicted, their great argument for traditions, the very Achilles and strength of their cause, annihilated, and brought to nothing. But I hasten to shew sundry other depravations and corruptions, which have crept into the fathers' works, either through the injury of the times, or wickedness of men: of which we find great store, not only by the judgment of the learned, but by the very sight of the books. I will be very brief in the rest; tying myself strictly unto this order following. 1. To rehearse the place. 2. To note the persons by whom it is suspected, referring myself unto their learned observations. 3. To justify their observations out of the manuscripts, using very little digression from, or dilating of the point, unless the place do merit it.

The fifth place corrupted, in the Author of the "Questions upon the New Testament," Aug. Tom. 4, Quæst. 75, p. 441.

WHY doubt we of it? ^kChrist prayed for Peter: for James and John he prayed not; to say nothing of the rest: it is manifest that in Peter all are contained.

^h Which are to be seen, two in the Public Library, one in Merton Coll. in Oxford.

ⁱ As my Lord guesseth it to be.

^k Quid ambigitur? Pro Petro rogabat, et pro Jacobo et Joanne non rogabat, ut cæteros taceam. Manifestum est, in Petro omnes contineri.

Proved.

It is my lord of Winchester's ¹observation, that the words, *Pro Jacobo et Joanne non rogabat*: "For James and John he prayed not," must be interrogative, unless you will have St Augustine to contradict that which he goeth about to prove. Though the print or the scribe have made there two points: yet their own fellows, the Louvanists, in their Plantine edition, have mended the points, and made them interrogative for very shame. So read the ^mmanuscript that I have seen; *Pro Petro rogabat, et pro Jacobo et Johanne non rogabat, ut cæteros taceam?* "Did he pray for Peter, and did he not pray for James and John, to say nothing of the rest?"

The sixth Corruption in the same place, in the words immediately following.

^aCHRIST praying for Peter, prayed for the rest: because in the pastor and prelate, the people is corrected or commended.

Proved.

^oThese words, cited by the Rhemists, on Luke xxii. are not found, (as the same judicious bishop observeth,) in the old prints, nor in their copies; but crept, (as he thinketh,) into some written books, by the negligence and unskilfulness of scribes: but, the ^pmanuscript that I have had leisure or opportunity to visit, (for how may one see all?) hath not this sentence.

The seventh Corruption, in St Augustine "de Doctrina Christiana," lib. 2. cap. 8. p. 11.

IN ^qthe number of canonical scriptures —, let those

¹ Part II. p. 280.

^m In the Public Library.

ⁿ Rogans enim pro Petro, pro omnibus rogasse dignoscitur. *Semper enim in præposito populus aut corrigitur aut laudatur.* [This passage is not found in the "*Editio princeps*" of St Augustine's works, (*Basil. ap.*

Amerbach, 1506,) in the Editor's possession.]

^o My lord of Winchester, "Of Obedience." Part II. p. 281.

^p The manuscript of Merton College.

^q In canonicis scripturis Ecclesiarum Catholicarum quamplurimum auctori-

epistles be which the apostolic see, [meaning Rome,] hath, and others have received from her.

Proved.

This place is corruptly alleged by 'one to whom the papists are more 'beholden in this kind than to any man that ever wrote on their side; and it is a famous corruption of St Augustine, as is observed. For 'Gratian, in these words, doth not only commit gross forgery, but also run into heinous blasphemy. For St Augustine's words are, *In canonicis autem scripturis, &c.* [In esteeming] the canonical scriptures, let a [christian] man follow the authority of the greater number of catholic churches, "amongst whom those [churches] are, which deserved both to have the seats of the apostles and to receive their epistles. But you see how the Canon Law hath turned them purposely. For, (lest you should think any other epistles are meant, than such as the bishops of Rome themselves wrote) in fair letters before the text, these words are placed: *Inter Canonicas scripturas, Decretales epistolæ connumerantur.* The decretal epistles (of popes) are counted (by St Augustine) for canonical scriptures. "What greater blasphemy can be devised or uttered against Christ and his Spirit, than that the pope's epistles should be canonical scriptures, that is, of equal authority with the word of God? And how far St Augustine was from any such thought, the very place which their law so wickedly perverteth doth best witness. *First, they have grossly mistaken the antecedent to the relative, *inter quas (scripturas)* for, *inter*

tatem sequatur, inter quas sanè illæ sunt, quas Apostolica sedes habere, et ab ea alii meruerunt accipere epistolas. Decret. part i. dist. 19. [Cap. vi.] *In Canonicis* (col. 83.) [The Louvaine edition reads for "*quas Apostolica sedes habere, et ab ea alii meruerunt accipere epistolas.*" Decret. part i. dist. 19. in *Canonicis*," (col. 83.) thus,—"*quæ Apostolicas sedes habere et epistolas accipere meruerunt.*" Dist. 19. c. In *canonicis*,"]

† "Gratian, [a man] who forgoth authors often." Rainolds, in his Confer-

ence, p. 353.

‡ "The canon law—the fortress of the papacy;—doubtless their divinity would be cold without it." Rainolds in his Conference. p. 115. "The very heart and life of all your records at Rome." My Lord of Winchester. p. 374.

§ My Lord of Winchester in his Book of Obedience. Part i. p. 82.

|| Inter quas sanè illæ sunt, quæ Apostolicas sedes habere et Epistolas accipere meruerunt. *August.* "De doctrina Christiana," Lib. 11. cap. 8.

* *Glossa*, *ibid.*

quas (ecclesias). Next, they have changed the nominative case into the accusative, and the accusative into the nominative, as also the plural number into the singular; saying, *Quas apostolica sedes habere*, for, *quæ apostolicas sedes habere*. Thirdly, they put in these words of their own heads, *et ab ea alii*; which are not in St Augustine's text. And so where St Augustine saith, "Among the which those churches are that deserved to have the seats of the apostles, and to receive their letters," you say plainly, "Among which, (canonical scriptures,) those epistles are which the apostolic see (of Rome) hath, and (which) others have deserved to receive from her." Now, I report me to the conscience of any indifferent papist, whether this be not a barbarous kind of corrupting the Fathers, without reason or the authority of any manuscript, which is often used in the Canon-law; as a learned man of great account and place amongst them, hath very plentifully shewed in a plain and familiar manner. But to proceed.

The eighth place corrupted, in a treatise of St Augustine, "De corpore et sanguine Domini," brought for transubstantiation.

²LET no man doubt, that bread and wine, after consecration, may be so changed into the true substance of Christ, that the substance of bread and wine shall not remain; seeing that among the works of God we see many things no less marvellous [than this.] A man God changeth substantially into a stone, as Lot's wife. And in the small workmanship of man, hay and fern into glass. Neither must we believe that the substance of bread or wine remaineth; but, the bread

¹ Vide Augustinum Tarraconensem Archiep. in 40 Diologis ea de re editis, de emendatione Gratiani. Par. 1607. in 4to.

² Non dubitare debet aliquis, cum panis et vinum consecrantur in veram substantiam Christi: Ita ut non remaneat substantia panis vel vini: Cum multa alia etiam in operibus Dei non

minus miranda videmus. Hominem enim substantialiter mutat Deus in lapidem, ut uxorem Loth: Et in parvo artificio hominis, fœnum et filicem in vitrum. Nec credendum est, quod substantia panis vel vini remaneat: Sed panis in corpus Christi et vinum in sanguinem convertitur; solummodo qualitatibus panis et vini remanentibus.

is turned into the body of Christ, and the wine into [his] blood; the qualities, [or accidents,] of bread and wine only remaining.

Proved.

This place is worthily challenged by *my lord of Winchester ^afor a forgery, and thought to be written by some glass-maker, rather than St Augustine. And if the papists can shew us these words throughout all the ten tomes of St Augustine's learned labours, they shall bear the bell: but if they fail in proof, (as needs they must,) I think they well deserve the whetstone. Shall we never have an end of these friarly practices and base forgeries under the Fathers' names? It is ^bthought that either Walden made it of his own head, or else lit on a patch of Anselm, or some such writer, under the name of St Augustine, which was common in their abbeys, and is at this day confessed by their own fellows. Of these two opinions rehearsed by my lord, (to speak under correction,) I rather approve of the later. For how could Walden make them, when they were made before unto his hands? as it appeareth by sundry written ^ccopies; although the treatise be in very deed St Anselm's, and in his name cited by ^dWalden himself. Besides, it is found in an ancient manuscript, bearing the livery of his name as well as St Augustine's.

The ninth place forged in St Ambrose's name; extant in the Canon Law, "de Consecrat. dist." 2. cap. lxxiv. col. 1954. Omnia quæcunque, ex Ambrosio.

IN the Rubrick: ^eAlthough after consecration the figure of bread and wine do remain, yet there is nothing there remaining but the body and blood of Christ.

* See my lord of Winchester, "Of Obedience." p. 799.

^a It is cited out of St Aug. by Friar Walden, Tom. II. de Sacramentis, cap. 83, p. 138, a divine work in Dr Allen's judgment, lib. I. de Euchar. Sacrament. p. 344. This forgery, with others, was judicially allowed by Pope

Martin the Fifth, and his cardinals, in their Consistory. Ib.

^b By my lord of Winchester. Ib.

^c See the catalogue of manuscripts, Part II. p. 16, where you shall find five copies bearing St Augustine's name.

^d Tom. II. p. 138.

^e Post consecrationem licet figura

Our Lord hath done what he would, both in heaven and earth: and his will is an absolute command, for he may do what he please. Although the figure of bread and wine remain, yet believe we must that there is nothing remaining after consecration, but the flesh and blood of Christ.

Proved.

Nothing can be plainer to this purpose, as Harding writeth against Jewel. But as that 'reverend bishop replies: "Ambrose's books be extant and known. Among them all these words are not found. Gratian, the reporter of them, either of purpose or for want of discretion, as a man living in a very barbarous and corrupt season, allegeth often one doctor for another: the Greek for the Latin: the new for the old, as may soon appear to the learned reader. This writer, whom Mr Harding would so fain have to pass by the name of Ambrose, in this very place purposely depraveth the words of Christ, alleging that for scripture that is not to be found so written in all the scriptures; which is not the manner of St Ambrose's dealing."

The tenth place corrupted, in the "Eleventh Homily of the imperfect work upon Matthew."

¶ If therefore it be so dangerous a thing to apply these holy and sanctified vessels unto a private use, [in which notwithstanding is not contained the very body of Christ, but a mystery of his body:] how much more should we be careful that the vessels of our body, wherein God hath appointed to dwell, be not yielded unto the devil to do what he list with them?

panis et vini remaneat, tamen nihil est ibi, nisi corpus et sanguis Christi. *Omnia quacumque voluit Dominus, fecit in celo et in terra.* Et quia voluit, licet figura panis, et vini hic sit, omnino nihil aliud, quam caro Christi, et sanguinis post consecrationem credenda sunt.

¶ Jewel against Harding, Article 10, "Of accidents without Subject," 3 Divis.

[Edit. Lond. 1566, pp. 426, 427. Edit. Lond. 1609, p. 317.]

¶ Si ergo hæc vasa sanctificata ad privatos usus transferre sic periculosum est, (*in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur;*) quanto magis vasa corporis nostri quæ sibi Deus ad habitaculum præparavit, non debemus locum dare Diabolo agendi in eis quod vult.

Proved.

This authority, so fully impugning the doctrine of transubstantiation, and urged by ^hPeter Martyr, is foully corrupted in the lesser edition of ⁱParis. For whereas in some of their ^kbooks, the words are found enclosed with two lines, with this note in the margin: [*Hæc in quibusdam exemplaribus desunt.* "These words are wanting in some copies,"] meaning, (for aught that I can learn,) no other copy but this of ⁱParis, (which was printed not long before, and which for shame they durst not follow;) the same words are found in ^mall our ancient copies, so as Peter Martyr hath alleged them. Bellarmine, having nothing to say hereunto, would have us to think that these words are inserted by some of Berengarius' disciples. And to prove this, he refers us to a place in ⁿSixtus Senensis, (quoting book and page very exactly,) which proves this book to be corrupted in many places. But to grant so much, and to deal liberally with the cardinal: yet, from thence shall we infer, that Chrysostom in this place is corrupted by heretics? his own proof shall serve against him. "These words are found, (saith he out of Sixtus Senensis,) in all ancient copies." Yet, (if I be not deceived,) ^oSixtus Senensis flatly affirmeth the contrary in another place; namely, that the author of these homilies doth shrewdly allude unto the heresy of them, (of the protestants, he meaneth,) which deny the real presence in the sacrament of the altar. Which he proveth out of another place; which you have in like sort corrupted, as shall be proved.

^h See Bell. Disput. de Contr. Tom. III. de Sacram. Euchar. lib. II. cap. 22. p. 131.

ⁱ Par. 1557. in 8°. per Aud. parvum.

^k In the Paris edition 1588, Tom. II. p. 700.

^l 1557, in 8vo.

^m See two of them in New College, two in the Public Library.

ⁿ Constat opus illud multis modis corruptum à variis hæreticis, et varia hinc inde inserta habere. Id quod

recte probat Sixt. Sen. lib. IV, Bibliothecæ S. p. 413. It should be p. 262, of the Lyons Edit. 1591, and p. 266, Col. 1586.

^o *Autor Operis imperfecti*, hom. 11. alludere videtur ad hæresin eorum, qui negant verum Christi corpus esse in Sacramento altaris. Sixt. Sen. lib. VI, adnot. 21. Neque ab hac sententia ablu- dit, cum Homilia 19—ferè in principio vocat sacrificium panis et vini. Ib.

*The eleventh place corrupted, in the "Nineteenth Homily,"
written by the same author.*

BUT, peradventure thou wilt say, How may I safely call him no Christian, whom I see confessing Christ, having an altar, and offering the sacrifice of bread and wine, baptizing, &c.?

Proved.

By this place, [¶]Sixtus Senensis doth wisely gather, that surely the author of this work was fully possessed with an opinion against the real presence: but Dionysius [†]Vgr. with his accomplices, have, (instead of these words, *sacrificium panis et vini offerentem*, "offering the sacrifice of bread and wine,") put in these, *sacrificium corporis et sanguinis Christi offerentem*, "offering the sacrifice of the body and blood of Christ." But, observe, I pray you, both in this testimony, and the former, (which will be worth your learning,) the most exact edition of Paris, 1588, coming after this, durst not take these words into the text, for their ears; knowing, no doubt, (their consciences bearing them witness,) that they were counterfeit stuff. Nevertheless, as bearing a mind to the old game, because the words crave to be admitted so importunately, they have admitted them into the porch, though not within the doors of their text. For, in the margin of the Paris [edition,] you may read these words in the text, *sacrificium panis et vini*, as I have declared already; and these in the margin, with an *alias*, *alias sacrificium corporis et sanguinis Christi*. But, [‡]confounded be all those that seek after leasing; I say with [¶]Esdras, "Great is the truth; and (doubtless) it will prevail;" let the adversaries of the truth sweat and fret never so much against it.

[¶] Sed forte dices, Quomodo dicere illum possum non esse Christianum, quem video Christum confitentem, altare habentem, *sacrificium panis et vini offerentem*, baptizantem, &c.

[¶] Lib. vi. adnot. 21.

[†] In the Edit. Par. apud Audœnum

Paruum in 8vo. 1557.

[‡] Which are in the greater edition of Paris, and in the former books; the lesser of Paris excepted.

[†] Psal. xcvi. 7.

[¶] 3 Esdras, xiii.

The twelfth place corrupted by papists, in an "Epistle of Elfrick's."

"THAT ^ahousel is Christ's body, not bodily, but ghostly: not the body in which he suffered for us, nor that blood which was shed for us; but in ghostly understanding. Both be truly: that bread is his body, and that wine also is his blood; as was the heavenly bread, which we call manna, and the water which did run from the stone in the wilderness."

Proved.

The Latin of these words, which I have here delivered, is taken out of an epistle of Elfrick's to ¹Wulstan, archbishop of York, against the bodily presence; which being in Latin, doth leave unto us, (as ²Mr Fox doth very well note,) an evident declaration, what was the common opinion of this sacrament in the church, received before that Elfrick lived. But, this Latin copy falling into the hands of some papists, we have found in the middle of the said Latin epistle, utterly razed out, (so that no letter or piece of a letter doth there appear,) these words: *Non sit tamen hoc sacrificium, &c.* Which words are to be restored again, by a Saxon book, found in the library at Exeter. By the razing of which one place, it may easily be conjectured, what these practisers have likewise done in the rest. The Latin epistle, which was thus mangled and torn, is to be seen at this day, in ^aBenet [i. e. C. C.] College, in Cambridge, entitled *De Consuetudine Monachorum*: but the Saxon book of ^bExeter, whereby the

^a Non sit tamen hoc sacrificium corpus ejus in quo passus est pro nobis, nec sanguis ejus quem pro nobis effudit: Sed spiritualiter corpus ejus efficitur et sanguis, sicut manna quod de celo pluit, et aqua quæ de petra fluxit.

¹ He was 16th Archbishop of York about the year 954. [i. e. from A. D. 941 to 955. Ed.]

² In his 2nd vol. p. 1141.

^a See the catalogue of MSS. Numb. 107.

^b The Saxon translation hath these Latin words by way of Preface; Alfricus Abbas Wulstano Archiepiscopo salutem in Christo. Ecce paruimus vestræ almitatis jussionibus, transferentes anglicè 2. epistolas, quas Latino eloquio descriptas, ante annum vobis destinavimus. Non tamen semper ordinem sequentes, nec verbum ex verbo, sed sensum ex sensu proferentes: Quibus speramus nos quibusdam prodesse ad correctionem; quamvis sciamus aliis

words have been restored again, we have in the public library of Oxford, together with all those Saxon sermons mentioned by Mr Fox, of the free gift of the dean and chapter of Exeter, together with sundry other good manuscripts, sent towards the enriching of that worthy magazine and store-house of learning, of the honourable foundation of Sir Thomas Bodley, knight, my worthy patron. By occasion of this razure, Mr Fox setteth down an Italian trick of Polydore Virgil, whereby the properties and doings of all other Italian papists of elder (or later) time, may partly be conjectured. "When Polydore, being licensed by the king to view and search all libraries, had once accomplished his story, by the help of such books as he had compiled out of libraries; in the end, when he had taken out what he would, (like a true factor for the pope's own tooth,) he piled the books together, and set them all on a lighted fire. For what cause he did so, cannot certainly be pronounced: but whoso considereth well his religion, may shrewdly suspect him. As also by this one Italian trick of Polydore, may other Italians likewise be suspected, in making away such Latin books within this land, as made not for their purpose. Thus far Mr Fox. But I fear me, there have been too many in former ages guilty of this crime: so that it is not without cause that *Possevino doth counsel us to purge our manuscripts. God help us, if neither old nor new, Greek nor Latin, fathers nor modern writers, can be suffered freely to speak the truth; but either like parrots they must speak as they are taught, or else be put to perpetual silence! You shall see another, the like trick unto this: for we abound in examples.

minimè placuisse: Sed non est nobis consultum semper silere, et non aperire subjectis eloquia divina. Quia si præco tacet, quis judicem venturum nuntiet? Vale feliciter in Christo. *Transcript ex libro MS. in Biblioth. Pub. deinde*

sequuntur Epistolæ 2. Saxonice, in quarum posteriore hæc verba habentur.

* Ad istos enim quoque purgatio pertinet. *Pos. Bibl. select. lib. 1. cap. 12, p. 58.*

The thirteenth place corrupted in Ignatius' "Epistola ad Philadelphenses."

I^d CANNOT but remember your holy life, as also that of Elias, of Jesu Nave, of Melchisedeck, of Elisha, of Jeremiah, of John Baptist, of the beloved disciple, of Timothy, of Titus, Euodius and Clement, or of (all) them which have departed this life, being unmarried. Not that I will detract any whit from other blessed men, which were coupled in marriage, such as I will now rehearse. For my prayer is unto [Almighty] God, that I may be thought worthy to sit at their feet, in the kingdom of heaven; such as were (sometimes) Abraham, and Isaac, and Jacob, and Joseph, and Isaiah, and the other prophets, and Peter, and Paul, and the rest of the apostles, which were married.

Proved.

These words were *verbatim* in a very *ancient copy, (of likelihood above seven or eight hundred years ago,) written in a set hand; an argument of great antiquity, as †Walden truly collecteth. What said I? They were there; but now they are not: for some papists or other, long since, hath, (as he thought,) cunningly razed out the word *Paulus*, and in the next line, the word *Apostoli*; leaving the place void. But, as in "common burglaries, (it is Tertullian's observation,) there is oft-times left a hat, glove, weapon, or some such thing, which doth bewray the doers thereof:" so here, they have left such marks of the letters behind them, (the ink

^d Memor sum sanctitatis vestræ, sicut *Helia*, sicut *Jesu Nave*, sicut *Melchisedech*, sicut *Helisai*, sicut *Hieremias*, sicut *Johannis Baptista*, sicut dilectissimi discipuli, sicut *Timothei*, sicut *Tit*, sicut *Euodii*, sicut *Clementis*; vel eorum qui in castitate de vita exierunt. Non detraho autem cæteris beatis qui nuptiis copulati fuerunt; quorum nunc memini. Opto enim Deo dignus ad vestigia eorum in regno ipsius inveniri; Sicut *Abraham*, et *Isaac* et *Jacob*, sicut *Joseph* et *Isaias* et cæteri Prophetæ, sicut *Petrus* et

Paulus et reliqui Apostoli, qui nuptiis fuerunt sociati. *Transcript. ex MS. Cod. in Coll. Balliolensi Oxon.* [Ed. Isaaci Vossii. Amstel. 1646, pp. 177, 8. Ed.]

^e The copy is at this day to be seen in Baliol College, in the Library.

^f "Ego," (saith Walden, speaking of a false treatise of St Augustine,) "reperi et transcripsi de vetustissimo exemplari, scripto antiqua valde manu formata Augusti." *Wald. Tom. II. de sacram. Euchar. p. 141.*

of so ancient time taken deep impression in the parchment,) that, if you hold the book against the light, you shall easily discern the "words, which were thought to be razed out. Thus when they think to carry the matter never so closely, they are overtaken in some circumstance or other. As of late, ^aa very learned friend of mine, (well skilled in all good arts; but chiefly excelling in divinity,) having made verses, in commendation of a book of Barlam's, translated and commented on briefly by Mr Chambers, late of Eton College: it chanced that the chancellor of Paris, or some such, (for the book was printed beyond the seas,) having notice of a verse of his, wherein he alluded to another treatise of Barlam's *de 'primatu*, (the verse was, *Quem timuit Babylon, et Diadema triplex*,) did instantly send for the book, and blotted out that whole verse; willing presently another verse to be made instead thereof: but the party, making more haste than good speed, (forgetting himself belike,) instead of a short verse, (my friend's verses being hexameters and pentameters,) makes a long verse; and so we have these three long verses together, in most of the printed copies, though not in all, (for some few only escaped his hands:)

Obvius ignota nunc Barlam errabat arena:

^a*Quem timuere viri, doctæ coluere sorores.*

Tunc ita Savillus; quæ te felicia nobis

Sidera, quæ ducunt numina, sancte senex?

This was a pretty story indeed: but I have a better in store for you; and this it is: Jo. Mariana, that famous, or rather infamous, Jesuit, (whose books were lately burned in France by the common executioner,) hath compiled ¹five

^s Baronius' note then is false: "Qui enim antiquiores vel Græcos, vel Latinos codices pervestigant—addititium esse Pauli nomen intelligent:" Tom. i. p. 518, as also this note, "Pauli nomen in antiquissimis codicibus *Anglicanis* et aliis non extat:" in *Bibliotheca SS. Patrum*. Bigne, Tom. III. p. 24.

^b Mr Fr. Mason, sometimes of Merton Coll. in Oxf. Barlaami Monachi Logistica nunc primum Latine reddita et scholiis illustrata a Jo.

Chamb. Coll. Eton. apud Anglos socio Par. 1600.

¹ Published in Greek and Latin by Jo. Fluyd, Dr of Divinity. I refer you for the truth of this unto Mr Mason himself, and to the book printed.

^k For, *Quem timuit Babylon et diadema triplex*.

¹ Jo. Marianæ Hispani è Societate Jesu Historiæ de rebus Hispaniæ libri 25. Toleti Typis Petri Roderici 1592, cum facultate et privilegio.

and twenty books of the *History of Spain*, printed *cum privilegio*. But, the five later books, (containing some perilous matter belike,) are wisely suppressed by the inquisitors: insomuch that Possevino is hired to say in his *Apparatus*, that he made but twenty books; which he wrote, (saith one Jesuit in commendation of another,) very smoothly and briefly. But, it may be, that Possevino never saw the book; or, if he had viewed it well, he might have descried so much by three pregnant circumstances. The first is: in the title-page of that edition, which he there mentioneth, upon the figure or letter V is stamped a ⁿflower; which is not done so fealty, (as God would have it,) but the corners of the V are seen through it. Secondly, in the ^ocensure of the book in Latin are mentioned 25 books: as also in the king's license in ^pSpanish. Thirdly and lastly, in the end of the last page of the twentieth book, there stands for a direction to the page, which should follow, the word "histo": but in the printed books that are come curtailed to our hands, the next thing over the leaf is the index. This Mariana, no doubt, was a shrewd fellow. And if those his books had been all burned, and himself hanged, there had been a good riddance both of him and them: which have, since that time, kindled such a fire in the hearts of the true French, as the whole swarm of Jesuits shall never be able to put out.

The fourteenth place corrupted, in St Gregory, lib. 4. Ep. 33.
Indict. 13.

SURELY ^qPeter the apostle is the chiefest member of the holy catholic church. Paul, Andrew, and John, what else

^m Verbo Jo. Mariana, scripsit *diserte* at tamen pressè, *libros* 20 rerum Hispanicarum, Tom. II. p. 219.

ⁿ Or some like thing.

^o Judicium auctoritate regii Senatus factum a Martino Baillo *de libris* 25. *Historiarum Jo. Mariana de rebus Hispanis.*

^p Por quanto—fue fecha relation que vos aviades compuesto un libro

intitulado Jo. Mariana Hispani e Societate Jesu historiae de rebus Hispaniae; lib. xxv. &c.

^q Certe Petrus Apostolus primum membrum sanctae et universalis Ecclesiae est. Paulus, Andreas, Joannes, quid aliud quam singularium sunt plebium capita? Et tamen *sub uno capite*, omnes membra sunt Ecclesiae. *John Rainolds' Conference*, p. 89.

are they but heads of particular congregations? And yet they are all members of the church under one head.

Proved.

"Doctor Stapleton," (as hath been observed by a diligent observer* in this kind,) *qui nōrat, quid distent æra lupinis*; (which as well knew as any man in his time to discern betwixt base metal and good bullion,) "thinking it a small thing that Peter should be counted as the chiefest member, unless he be the head too, hath, (upon mention of the one head,) coggled-in the name of 'Peter;" citing the place thus: all (are) members of the church, under one head (Peter;) "like a cunning gamester, to help a die at a need. Alas! a man must enterprise somewhat in such cases; for you were all undone, if this game should be lost." Now, to take away all scruple that may arise in suspicious heads, I am sure that the word *Peter* is not found in seven ancient manuscripts. All the difference that I find in the written, from the printed copies, is this: they read *Petrus Apostolorum primus, membrum sanctæ, &c.* "Peter, the chief of the apostles, was a member of the holy and catholic church." The printed, all of them, *Petrus Apostolus, primum membrum, &c.* "Peter the apostle, the first or chiefest member."

The fifteenth place corrupted, in Greg. lib. 11. Ep. 44.
 "Jo. Panhormitano de usu Pallii."

THEN the state of the 'members remaineth sound, if the head of faith be not injured at all.

Proved.

This place is alleged by Cardinal Bellarmine against his majesty. And it were a reasonable good argument in shew, (I confess,) if 'Gregory the Great had written any such

* [John Rainolds' *Conference*, p. 89. Ed.]

† Sub uno capite (*Petro*,) omnes membra Ecclesiæ. *Staplet. Princ. doctrin.* lib. 6. cap. 7.

‡ Tunc status membrorum integer permanet, si caput fidei nulla pulset injuria.

† In his letter to the arch-priest.

matter: but *Telum sine acumine venit*; the truth is, there is Ovid. no such epistle found in "all our ancient written copies: whereof one is thought to be written within a few years after Gregory. And therefore I would intreat Bellarmine hereafter to forbear to urge this testimony, until it can be better proved.

The sixteenth place corrupted, in Isidore, "de Summo Bono."

As "Isidore saith in his book, *De summo Bono*, "It is a hard matter for a prince to come to good, if he (once) chance to be ensnared, (and enfolded), in wickedness and vice." And not long after it followeth; "For the common people stand in awe of a wicked judge. But kings, (unless God should restrain and curb them with the fear of him alone,) would run headlong into perdition: and abusing their authority, they would dare to commit all manner of villany, and so much the more readily, if there were not one upon earth which instead, and [in the] place of God (himself,) might punish them."

Proved.

These are the words of that *Alexander the canonist; which dreamed of conquering whole worlds with the shaking of his pen. They are alleged out of St Isidore, (as he saith,) for maintenance of the pope's super-royal power, 'as one calleth it. In defence whereof, so eagerly was he bent, that he would not have stuck to have marched up to the belly in the blood, not only of his enemies, but even of his friends also. For he tramples upon *cardinals, and

^u Not in seven ancient manuscripts.

^v Ut Isidorus inquit, de summo bono, difficile est principem ad melius egredi, si vitiis fuerit implicatus. Et postea subdit; Populi enim peccantem judicem metuunt. Reges autem nisi solo Dei timore coercentur, libere in præceptis prorumpunt, et per abusum licentiæ, in omne facinus labuntur: Idque facilius agerent, nisi in terra

aliquem haberent, qui vices et loco Dei eos punire possent. Alex. Carer. de potestate Rom. Pont. lib. II. cap. 3. p. 101.

^x Alex. Carerii Liber de Potestate Romani Pontif. Pat. 1599.

^y Mr Bell in his *Trial*.

^z His book is written against Bellarmine indeed; in the title, *Adversus impios Politicos*.

disdaineth all other writers, which will not do as he doth; that is, magnify and extol the pope's authority, (both in temporals and spirituals,) beyond the degrees of comparison. The papists, I hope, will testify for him, that "he had zeal, but not according to knowledge." For want whereof, his book written of that argument, (which is best pleasing to the pope,) to wit, in defence of his supremacy, ^ahad not else publickly been condemned at Rome, by the Master of his sacred palace. And, I hope, they have enjoined him some penance for forging of these words, viz. "unless there be one in place and [in the] stead of God upon earth, which might punish them;" words not to be found, I dare say, in either the ^bprinted or written books. But, I see, *Si violandum est jus, violandum est regnandi gratia*, if a man must needs be a knave, let it be to some purpose. The corruption of this place was first observed out of the mouth of that reverend and learned professor, Doctor Holland.¹

The seventeenth place, in the Fourth Council of Carthage, cap. 99 and 100.

LET 'no woman, though she be a religious woman, or learned, in presence of men, presume so far as to baptize any, unless it be in the case of extremity.

Proved.

The last words, "unless it be in case of extremity," shew unto what extremity the papists are brought; that cannot maintain their baptism by women, and other lay people, unless it be out of such and the like forged sentences. The place is corrupted by ^dGratian in the Canon-law, and

^a Alex. Carerii Liber de Potestate Romani Pontificis adversus impios Politicos; Patavii 1599, donec corrigatur Fr. Jo. Maria, in Indice librorum Expurgandorum Romæ 1607. p. 731.

^b Isidore hath been lately set forth per fratrem Jac. de Breul Monachum, ad chirographa exemplaria accuratius quam antea emendata; Par. 1601: there

they are not; nor in the manuscript in the Public Library.

^c Mulier, quamvis docta, et sancta, viros in conventu docere, vel aliquos baptizare non præsumat, nisi necessitate cogente.

^d De Consecrat. Dist. 4. Cap. Mulier. col. 1983.

^ePeter Lombard on the sentences : who therefore might be truly said, (as Jacob said of his two sons, Simeon and Levi,) to be "*fratres [in iniquitate]* brethren [in evil.] The instruments of cruelty are in their habitations. Into their secret let not my soul come : my glory, be not thou joined with their assembly. For how have they digged down the wall," as it were, of this period, and overthrown the whole sentence, by that foolish *nisi!* which they have foisted in of their own heads, as ^fCarerius hath done in the place before cited ; contrary to the faith of the manuscripts and printed copies. But it is well that this error, or wickedness rather, is ^gamended lately in their Canon-law for very shame ; as all is now of the mending hand, if they hold on, as they have happily begun : but *nullus motus violentus perpetuus*, the motion is too violent to continue long. But what shall we say to so many poor souls, that have been for so long a space seduced and nousled* up in popery by such and the like sentences ? This corruption was likewise first noted out of the said learned ^hdoctor's lectures.

The eighteenth place corrupted in the "Privilege of St Medards," lib. 2. Epist. D. Gregorii Ep. 38. Indict. 11.

"IF any ⁱking, bishop, judge, or any other secular person whatsoever, shall violate the decrees of this apostolical authority and command of ours, or shall but speak against

^e Lib. iv. sent. dist. 6. p. 303. Gen. cap. xlix. 5, 6.

^f Nisi in terra aliquem haberent, qui, vice et loco Dei, eum punire posset. See before. [p. 131.]

^g Nisi necessitate cogente, is written in other letters, to shew that Gratian added them of his own head. See the later editions of the *Canon Law*.

* ["Nousled," i.e. "nursed up."]

^h Dr Holland, in prælect ordinariis.

ⁱ Si quis—Regum, Antistitum, judicum, vel quarumcunque sæcularium personarum hujus Apostolicæ auctoritatis, et nostræ præceptionis decreta violaverit, aut contradixerit, aut negli-

genter duxerit, vel fratres inquietaverit, vel conturbaverit, vel aliter ordinaverit, cujuscunque dignitatis vel sublimitatis sit, *honore suo privetur*: et ut Catholicæ fidei depravator, vel S. Dei Ecclesiæ destructor, a consortio Christianitatis et corpore ac sanguine Domini nostri Jesu Christi sequestretur *et omnium maledictionum anathemate, quibus infideles et hæretici ab initio sæculi usque in præsens damnati sunt, cum Juda traditore Domini, in inferno inferiore damnetur*; nisi digna pœnitentia præfatorum sanctorum sibi propitiaverit clementiam, et fratrum communem reconciliaverit concordiam.

or disesteem it, or shall go about to disturb or molest the friars (there residing :) or decree matters otherwise than they are by us ordered and established, be he of what dignity or highness, (of honour or authority,) let him be deprived of his honour: and as an enemy to the catholic faith, or a destroyer of God's church, let him be sequestered from the communion of all christians, and shut out from the body and blood of Christ, and be liable unto the pain of all those curses which infidels and heretics have been subject to from the beginning of the world unto this present time. And (lastly), with Judas that betrayed our Saviour, let him be cast into the lowest pit of hell; unless he repent in time, obtain pardon of the aforesaid saints, and finally be reconciled unto all the friars of that convent."

Proved.

What a monstrous clap of thunder and terrible flash of lightning have we here! Was there ever the like heard? Certainly if these were Gregory's own words, a man may safely say, as St James doth, that ^k"out of the same mouth comes cursing and blessing:" *Quin spero meliora*, we are persuaded better things of that godly father: ^lwho was so far from killing soul and body, that he would not spill so much as a drop of blood when his enemies were in his hands, as ^mSaul was in David's. He imitated, or rather, (if it were possible,) studied to exceed David's mildness. And therefore the words, though never so boisterous, are but *brutum fulmen*, or *ignis fatuus*; they are like meteors of a short continuance: they have been weighed in the balance of reason, and are held too light for the shekel of the sanctuary. For, (not to rehearse the reasons which that great ⁿstay of the French church, or other pillars of our clergy, have brought, either to weaken, or overthrow the credit thereof,) it appeareth

^k Ex ipso ore procedit benedictio et maledictio. Jac. cap. iii. v. 10.

^l De qua re unum est quod breviter suggeras serenissimis dominis nostris: Quia si ego servus eorum in morte Longobardorum me miscere voluissem, hodie Longobardorum gens, nec duces nec comites haberet, atque in summa confusione esset divisa. Sed quia

Deum timeo, in mortem cujuslibet hominis me miscere formido. *Greg. lib. vii. Ep. i. Ind. 1.* observed by Widdrington, *Apol. pro Jure Principum*; p. 198.

^m 1 Sam. xxiv. 6.

ⁿ Peter Moulin, in his defence of the *King's Book*, my lord of Winchester, and others.

by these reasons following that this privilege proves nothing, but a privilege of lying, forging, and counterfeiting of true antiquity, which indeed makes against them. For this great canon, which is planted to batter down the walls of our king's regality, is but a wooden piece of ordinance, made for a shew rather than for use, to see if the enemy will at the sight thereof be afraid, or give over. You shall see it, by and by, broken into many pieces. It is not Gregory's: first, because there is another like thundering epistle in °Binius, which is °confessed by him to be counterfeit and base metal. Secondly, because both these epistles, that of Binius and this of Rome, are taken word for word, *mutatis mutandis*, out of a true epistle of †St Gregory's, but with greater mildness and discretion tempered. And although some of the Fathers do oftentimes in divers places use the same words, yet it was not Gregory's manner to take so much out of one place. Or, if it be in the conclusion, he would doubtless have been no less exact in retaining the self-same words in the premises. Thirdly, it is not found †in any of our good and ancient manuscripts. Lastly, †Baronius doth ingeniously confess that the subscription is false: for he reckoneth up in the subscription Augustine* bishop of Canterbury, and Mellitus†

* In Append. ad Ep. Greg. M. Tom. II. p. 951.

° Epistola sub Gregorii P. I. nomine ficta potius, quam scripta ad Marianum Episcopum Ravennatem, de privilegiis ejusdem Ecclesiæ Ravennatis. *Ib.*

† Privilegium Xenodochii, Ep. x. lib. xi. Ind. 6. Senatori, Presbytero, et Abbati Xenodochii. His words are these: "Si quis vero Regum, Sacerdotum, judicum, personarumque sæcularium hanc constitutionis nostræ paginam agnoscens, contra eam venire tentaverit, potestatis honorisque sui dignitate careat, reumque se divino judicio existere de perpetrata iniquitate agnoscat. Et nisi vel ea quæ ab illo male ablata sunt restituerit vel digna pœnitentia illicite acta deflexerit, a sacratissimo corpore ac sanguine Dei et Domini nostri Redemptoris Jesu Christi alienus fiat, atque in æterno

examine districtæ ultioni subiaceat. Greg. *Ib.* Vide Widdringt. p. 294.

† Not in seven old manuscripts.

* Advertendum est, subscriptionem Episcoporum et Regis Francorum Theodorici haud congruere his temporibus: siquidem complures Episcopi, qui subscripti reperiuntur, post aliquot abhinc annos creati noscuntur, (veluti inter alios, ut de reliquis dicere omittamus,) Augustinus Cantuariensis, et Mellitus Londoniensis, quos constat, neque hoc tempore profectos esse in Angliam. *Bar.* Tom. VIII. p. 63. Add hereunto, that Theodoric, of whom he speaks, was not then king of France, as Doctor Mocket observed long since in his Lectures out of Baronius.

* [A. D. 596.]

† [Bishop of London, A. D. 604; translated to Canterbury, A. D. 617. Ed.]

bishop of London, where there were no such bishops at that time. And, I believe, if the great antiquary had considered better of the matter, he would have drawn another argument of falsehood from the years of our Lord. For I desire to see an ancient record of that time with this date, *Anno ab Incarnatione Domini 604, Ind. 11.*

The nineteenth place corrupted, in Agapetus' words, lib. 2.
 "Melissarum per Antonium Monachum Græcum." Bibl.
 Ss. Patrum, Tom. i. p. 208. Par. 1571.

"IN body 'the king is like unto another man; but in power of dignity like unto him that is above all, (that is) God. For upon earth he hath nothing, (or no man,) above him."

Proved.

These words, (as cunning as the papists have been in commanding the book whereout they were taken to be expunged^u.) are yet found in all three editions of the *Bibliotheca sanctorum Patrum*. What said I, *Bibliotheca sanctorum Patrum*? ^x*Dele sanctorum, et loco ejus ponatur Patrum, et veterum Authorum Ecclesiasticorum.* Forsooth, they have christened the book now by a new name. It must no longer be called "a Bibliothek of holy Fathers," for they have dis-sainted some one or two hundred of those ancient writers, and discarded many of the rest—in every tome some. It must now be called *Bibliotheca Patrum, et veterum Authorum Ecclesiasticorum*, "a Bibliothek of Fathers, and other old ecclesiastical writers." This was well, to make the world believe that there was some great matter in them, in the first

^t Corpore quidem Rex cuivis alteri homini par est: potestate vero dignitatis similis est ei qui supra omnes est, Deo: *Non enim habet in terris se quicquam excelsius.*

^u *Fr. Jo. Maria in Indice Romano Censura*, in Tom. v. In the last edition, Par. 1610. Ex præscripto Indicis Expurgatorii Romæ, vulgati emendata, that whole book of Antonius Melissa is not found: but the book of

Agapetus, with the false gloss according to the censure of Rome and Spain, is in all three editions, and in Baron. Tom. vii. in Append. ex præterminis, p. 665.

^x Prima totius Operis inscriptio, in ipso frontispicio, quæ habet, *Bibliotheca sanctorum Patrum*, mutatur in hanc, *Bibliotheca Patrum et veterum Authorum Ecclesiasticorum. Ind. Rom. Cens. Tom. i. p. 63.*

and second edition. And so truly there was: for, besides this of Agapetus, there be many treatises which make rather against than for them; as well knew the Roman Index, which hath commanded them to be left clean out: and according hereto they are omitted in the last edition of Paris. What need so many corrections and purgings of one book? It hath passed the censure of Spain and Rome; and hath run, as it were, through fire and water. If the divines of Spain did their duty, what need was there of the inquisitors at Rome? And I nothing doubt, but he that shall live another age, shall see a fourth edition of this worthy work far differing from all the rest. The reason of my suspicion is well grounded; for amongst their rules, (which are daily increased for the correction and purging of books,) this is one, a most excellent one: "I Gregory, capuchin inquisitor of books in such or such a diocese, do think that this book, thus by me corrected, may lawfully be read;" (containing nothing contrary to the catholic doctrine.) This is my opinion, until some other shall censure it otherwise; ²*donec prodeant censure aliorum*. Whither will our papists go in the end? They have changed the ^aword of God at their pleasure; altered the writings of men, be they never so ancient, never so eminent, never so holy. When will they make an end? But to return unto Melissa, from whom this sentence is taken; which if it be his, why do they forbid the book to be read, or else by a wicked ^bgloss corrupt the text, contrary to the express words and meaning of Agapetus, throughout his whole

¹ Magis Reipublicæ damnosus est liber hæreticorum revisus a Theologis, (sed non bene,) et approbatus cum fide scripta asserentibus delevisse omnia delenda cum non sit hoc: et cum hoc dat occasionem lectori, ut omnia in eo contenta Catholica esse credat, quamvis annihilent statum Ecclesiasticum. —Et ideo, ut non errem, et quod patronus non teneatur semper ad notitiam amplioris correctionis præsentare librum: Taliter approbo: Ego N. deputatus in revisione librorum Curie Archiepiscopalis, dico posse tolerari et legi præsentem librum sic correctum, quousque ampliori correctione dignus

apparebit. *Greg. Capuc. in Enchiridio Eccles.* p. 217.

² *Angelus Roccha* in Bibliotheca scripturali.

^a See the "Bellum Papale;" Lond. 1600, [and 1840, a new Edition by the Editor of this work.]

^b Maledicta glossa quæ corrumpit textum.—"Non habet in terris se quidquam excelsius, scribe in marginem: Intellige inter sæculares, et temporales dignitates, nam Ecclesiastica dignitas sublimior est Regia. *Ind. Rom.* p. 200. Honore quolibet sublimiorem quum habeas dignitatem, O Imperator, honoras supra omnes, qui hoc te dig-

book? For thus writeth he, chap. 1, "Whereas in honour thou hast, O emperor, a dignity far above all other men; thou honourest, above all, him that gave thee this honour, to wit, God." And again, chap. 27: "Impose a necessity upon thyself of observing the laws; inasmuch as thou hast no living creature in the world that hath power to compel thee thereunto." See further, cap. 30. 37. 40. 53. 61. 62. and 68. Thus we see this to be the continual voice of Agapetus, both in °Greek and Latin, translated by papists or protestants, in all copies written or printed. Now, what was Agapetus? *Diaconus Sanctæ Romanæ Ecclesiæ*, deacon of the church of Rome, and afterwards pope of Rome. And it is untrue that Baronius hath to shift the matter, that there were two of that name, *Monasteriorum Archimandritæ*. By the cardinal's own confession, this Agapetus lived at Constantinople in Justinian's time; where it was a great matter for him, no doubt, in so long time to learn to make such a Greek book as this is; which yet for the style and Atticisms comes a great deal short of Baronius's commendation. By all likelihoods he wrote this book, and sent divers epistles to the emperor Justinian, for whose instruction it was chiefly written; but had he been but a single deacon, it had been too great impiety to have wickedly razed or foolishly glozed these words.

The twentieth place corrupted, in Cyril's "Book of Treasures."

The reporter of these words is Thomas Aquinas.

"THAT the pope of °Rome hath full power in the church [of God] is proved [plainly] out of Cyril, patriarch of Alex-

natus est, Deum. cap. 1. Tibi ipsi custodiendi leges impone necessitatem, quum non habeas in terris qui te possit cogere. What is become then of Carerius? "Nisi in terra aliquem haberet, qui vice et loco Dei eum punire possit"? See p. 61.

c This book hath been printed by the papists above six or seven times. These words are in all editions.

d Simul ac autem Justinianus creatus est Imperator, Agapetus diaconus ad eundem pareneticam scripsit Epis-

tolam. Bar. Tom. vii. in Append. p. 665. Item aliam Epistolam misit ut Justinianum Imperatorem ad ardorem fidei ipsum incitando. Tom. vii. p. 220. Item aliam Epistolam ad eundem quod non recipiantur lapsi. Ib. p. 241.

e Quod Romanus Pontifex habeat in Ecclesia plenitudinem potestatis, dicit Cyrillus Patriarcha Alexandrinus, in Libro Thesaurorum. Sicut Christus accepit à Patre dux et sceptrum Ecclesiæ gentium ex Israel egrediens, super omnem principatum, et potesta-

andria, in his Book of Treasures. As Christ received power of his Father over every power, a power most full and ample, that all things should bow to him; so he did commit it, most fully and amply, both to Peter and his successors. And Christ gave his own (power) to none else save to Peter, fully; but to him alone he gave it. And the apostles, in the gospels and epistles, have affirmed (in every doctrine) Peter and his church to be instead of God; and ¹to him, even to Peter, all do bow their head by the law of God; and the princes of the world are obedient to him, even as to the Lord Jesus. And we as being members must cleave ²unto our head the pope, and the apostolic see. Thence it is our duty to seek and inquire what is to be believed, what to be thought, what to be held. ³Because it is the right of the pope alone to reprove, to correct, to rebuke, to confirm, to dispose, to loose and bind."

Proved.

These sayings¹ are alleged by Thomas of Aquine, out of St Cyril's work, intituled "The Treasure [or Treasures, as Thomas, and others do intitle it:]" but we have here *carbones pro auro*; in St Cyril's treasure there are no such base coins to be found. Wherefore either Thomas coined them himself, for want of current money, or took them of some coiner, and thought to try if they would go. His works are extant in Greek and Latin, written and printed, in ⁴divers libraries. I would that some one or other of Thomas Aquinas' scholars would take the pains to find them out; they would prove as good as treasure trove. But, if you list, you may give credit unto him; for this is not the first wilful corruption or manifest error by many hundreds

tem, super omne quodcunque est, ut ei cuncta currentur, plenissimam potestatem: Sic et Petro et ejus successoribus plenissime commisit. — Et etiam nulli alii quam Petro, Christus quod suum est plenum sed ipsi soli dedit.

² Cui scilicet Petro, omnes jure divino caput inclinant, et primates mundi tanquam ipsi Domino Jesu obediunt.

³ Capiti nostro pontifici Romano.

⁴ Solius pontificia est arguere, corrigere, increpare, ratum facere, dispo-

nere, solvere et ligare. *Tho. Aquinas in Opusc. contra errores Græcorum ad Urbanum 4. Pont. Max.*

¹ John Rainolds, in his *Conference*; pp. 159, 60.

² There are MS. copies, Greek, in the Vatican, Bessarion, Florentine, the Duke of Urbin's, Ant. Cantacuzen, Constantinopolitan, and Bavarian Libraries; as Possevine writeth in his *Apparatus*.

that he hath committed, "being himself overwhelmed with the corruption of the time, wholly wedded unto the see of Rome, and living in the midst of blindness and error."

The twenty-first place corrupted, in St Aug. "de Spiritu et Litera," cap. 34.

"To ^mconsent or dissent from God, when he calleth us, is a part of free-will."

Proved.

The words as they are now read, are cited by ⁿCoccius and sundry others for free-will. Kemnitius, more agreeable to the mind of St Augustine, who was ever a sore enemy unto free-will, reads them thus: *Consentire et dissentire, propriæ voluntatis est*; which, under correction, may thus be rendered: "to consent unto God's vocation or dissent from it, is proper to the will." The one reads the word adjectively, the other adverbially: the error proceedeth from the manuscripts, which indifferently admit of both readings. For in ^oall the manuscripts that I have seen, there be no diphthongs found: only ^psome ancient copies are so distinguished; but I have not as yet come to see any copy of this book.

The twenty-second place corrupted, in the "Author of the Commentary upon the Epistle to the Galatians," going under St Ambrose's name.

[^{He} that wrought by ^qPeter, &c.] He nameth Peter alone (saith he), and compareth him unto himself, because he had received the primacy to build the church: that him-

^l My lord of Winchester, *Of Obedience*, p. 365.

^m Consentire, vel dissentire *propriæ voluntatis est*.

ⁿ Coccius, Tom. II. lib. I. de *Natura Hominis*, p. 65.

^o In the library at Oxford.

^p In my lord of Canterbury's library there is a very ancient copy that hath

no diphthongs.

^q In illa verba qui operatus est in Petrum, &c. Petrum solum nominat, et sibi comparat, quia primatum ipse acceperat ad fundandam Ecclesiam: se quoque pari modo electum ut primatum habeat in fundandis gentium Ecclesiis. *Rainolds' Conference*, p. 94.

self likewise is chosen to have the primacy of building the churches of the Gentiles; 'yet so, that Peter preached to the Gentiles when there was cause, and Paul unto the Jews. For we find that both of them did both."

Proved.

Stapleton 'citing these words of Ambrose, "yet so that Peter to the Gentiles," hath clipped off the last words of Ambrose, (*et Paulus Judæis*, "and Paul unto the Jews"), to prove that Paul might not preach unto the Jews, as Peter unto the Gentiles; a cozening trick much used by him: the more shame it is for him. To say that (perhaps) he found it so in some ancient written copy, were scarce probable, against all the several prints, and one 'manuscript, which I have seen.

The twenty-third place in St Ambrose, lib. i. "de Pœnitentia," cap. 6. tom. 4. corrupted by Gratian, dist. i. cap. 52. [col. 1687.]

"THEY have not "Peter's inheritance which have not Peter's chair, which wickedly they do tear and cut in pieces by their discord and dissension."

Proved.

This place the monk hath *corrupted, but not this alone, as hath in part already, and shall hereafter, be more fully proved. Gretser the Jesuit doth, (as well as he can,) answer for the monk, but in vain. For, besides that to read as they do, and to divide the chair of Peter were improper; to divide the faith of Peter natural, and proper to the text; the manuscripts read *fidem*, not *sedem*.

^r Ita tamen ut et Petrus Gentibus prædicaret si causa fuisset, et Paulus Judæis: nam uterque invenitur utrumque fecisse. Rainolds, in his *Confer.* p. 94.

^s *Princ. doctr.* lib vi. cap. 14, p. 229.

^t In Merton College.

^u Non enim habent Petri hæreditatem, qui Petri sedem non habent, quam impia divisione discerpunt.

^x By reading *sedem* for *fidem*, Gretser lib. *de jure et more lib. prohib.*

The twenty-fourth place, in St Jerome's "Prefaces upon Tobit and Judith."

"You require me to translate into Latin a book written in the ^yChaldee language; to wit, the book of Tobit: which the Jews have cut [or put] out of the catalogue of divine scriptures, and reckoned them amongst the *Hagiographa* books."

Also*, in his preface upon ^{*}Judith. "The book of Judith is reckoned amongst the books, called *Hagiographa* by the Jews; whose authority is thought insufficient to ground any controversy upon it."

Proved.

In both these places, (as the learned ^{*}Doctor observes in his Lectures,) there is a foul corruption, by reading of "*Hagiographa*" for "*Apocrypha*;" which it is as clear as the sunshine that St Jerome meant. His *Prologus Galeatus* makes the matter manifest, for it was written to shew which were canonical books, and which were apocrypha. ^bFor counting five books of Moses, eight of the prophets, and nine *Hagiographa* books, we have the just number of the books canonical.

All these he translated out of Hebrew into Latin: for which this ^c*Prologus Galeatus* serves; that you may know that all those books, which are not in the number of these twenty-two, are to be reckoned among the apocrypha books. Therefore the Book of Wisdom, which commonly is ascribed unto

^y Exigitis enim ut librum Chaldaeo sermone conscriptum ad Latinum stilum traham: librum utique Tobiae, quem Hebraei de catalogo divinarum scripturarum secantes: his quae *Hagiographa* memorant manciparunt. Hier. *Præf. in Tobiam.* Tom. III. p. 23.

* [In the original text, "Item."]

^z Apud Hebræos liber Judith inter *Hagiographa* legitur: cujus auctoritas ad roboranda illa quæ in contentionem veniunt minus idonea judicatur. Hier. *Ep. III. vel Præf. in Judith.* Tom. III. p. 23.

^a Dr Rainolds, in *Prælect. nuper*

editis.

^b Mosi quinque et Prophetarum octo et *Hagiographorum* novem. Hier. in *prol. Galeato.*

^c Hic prologus Scripturarum quasi galeatum principium, omnibus libris quos de Hebræo vertimus in Latinum, convenire potest; ut scire valeamus quicquid extra hos est, inter Apocrypha esse ponendum. Igitur sapientia, quæ vulgò Salomonis inscribitur, et Jesu filii Syrach liber, et Judith et Tobias et Pastor non sunt in Canone. Vide *Biblia Sixti Romæ* emendata atque edita in fol. 1599 et 1602.

Solomon, the Book of Jesus the Son of Syrach, Judith, Tobit, and the Book of the Shepherd, are not in the canon. What can be said more directly to this purpose? First, he excludes them from the nine Hagiographa books, which are in the canon of the Hebrew account, and reckoneth them plainly for apocrypha books. For they are both ranked in the same order with the book of Pastor: which the Roman bibles do so far vilify, that they have thrust them out of their vulgar bibles in their late corrected prints, and do not make them *canones fidei*, rules of faith; which I trust the books Hagiographa are.

Lastly, although I confess this error hath taken deep root, and spread abroad, almost over all the manuscripts that I have seen; yet is it found otherwise in some old ^dmanuscripts, and should be so in the rest; but that in the copying out of books, it often fell out that they ^efollowed one another, (especially when the reading was more agreeable to their minds,) with lesser shame, and greater looseness. Of one thing I am sure, that he that ^ftranslated the whole bible into English, (which bible came forth, as I guess, some hundred years before Wicklif's translation,) held these books for apocrypha. For thus he writeth; ^gthese be his words: "Whatever book of the Old Testament is out of these (he maketh the same canon with us,) twenty-five before said, shall be set among apocrypha; that is, without authority of belief. Therefore the book of Wisdom, Ecclesiasticus, and Judith, and Tobit, be not of belief."—Jerome saith all this sentence in the Prologue on the First Book of Kings.

^d See a manuscript bible in the Public Library, which readeth, according to the Doctor's conjecture, *Apocrypha*, in both places, B. 4. 8. And in another, in my lord of Canterbury's library, you have this note, of old, in the margin, "*verior sententia Apocrypha*."

^e The bible hath been twice translated into English. The former edition is very ancient: whereof we have three copies; one in the Public Library, one in Christ-Church Library, the other in

Queen's College, the latter translated by Wicklif; against whose translation of the bible Butler wrote his treatise, which was sometimes in Merton College, Vol. CXLIII.

^f In the preface to his translation of the bible.

^g Here, if at that time they had been accounted authentical by the church, and of belief, he would have said, but this opinion of Jerome is not approved by the church.

The twenty-fifth place corrupted, in Greg. lib. 7. Ind. 2. Ep. 54. "Secundino servo Dei incluso."

"THE ^himages, which you prayed me to send unto you by Dulcidus the deacon, we have sent. For your request seemed to be very reasonable; because you seek after him with all your heart, and with all your mind, whose image you desire to have before your eyes; to the end, that the daily sight of this corporal (image) may make you every day more perfect than other. So that seeing the picture, you may have a longing after him whose image it is that you would see. There is no absurdity in it, if by visible things we manifest the invisible. So that a man that earnestly desires to see another, or a man that longs to see his wife, if he happen to see her go to the bath, or to church, by and by he prepares himself to meet her by the way, that the very sight of her might refresh him. Surely, I know that your desire is not to have the image of our Saviour to worship it as a God, but to put you in remembrance of the Son of God, whose image it is that you desire to see. And so in truth when we fall down before the image, we do not prostrate ourselves, as it were, before the divinity (of Christ): but we adore him, whom by help of the image we know was born for us, died for us, (rose again), and sitteth on the throne."

Proved.

This place is often urged by the papists in their writings.

^h Imagines, quas tibi dirigendas per Dulcidum Diaconum rogasti, misimus. Unde valde nobis tua postulatio placuit: quia illum toto corde, tota intentione quæris, cujus imaginem præ oculis habere desideras; ut te visio corporalis quotidiana reddat exercitatum: Ut dum picturam illius vides, ad illum animo inardescas, cujus imaginem videre desideras. Ab re non facimus, si per visibilia invisibilia demonstramus. Sic homo, qui alium ardentè videre desiderat, aut sponsam amans videre conatur, si contigerit eam ad balneum, aut ad Ecclesiam ire, statim per viam incedenti se præparat, ut de

visione ejus hilaris recedat. Scio quidem, quod imaginem Salvatoris nostri non ideo petis, ut quasi Deum colas, sed ob recordationem Filii Dei in ejus amore recalescas, cujus te imaginem videre desideras. Et nos quidem non quasi ante divinitatem, ante illam prosternimur, sed illum adoramus, quem per imaginem aut natum, aut passum, sed et in throno sedentem recordamur. Et dum nobis pictura quasi Scriptura, &c.

ⁱ By Bell. Tom. II. *Disput. de Contr. de Imag.* lib. II. cap. 10, 11, et 16, pp. 448, 9 and 454. Cocc. Tom. I. "*de sanctis Ecclesiæ*," p. 560; by

It containeth in effect the ^kquaint distinction of the schools, of not worshipping the image, but that which is represented by the image. This saves them from idolatry, say they : and it proves that images are only lay-men's ^lbooks, although this Gregory would that the learned, as well as the unlearned, should study them. For, to whom writeth he ? who is it that is so desirous to have these images sent unto him ? Was it not Secundinus the monk, one that understood Latin, was skilled in the controversies of those times, was desirous to be informed, (though living in a monastery,) how matters went abroad in the world ? Again, the place of scripture whereto he alludeth, ^m*per visibilia invisibilia demonstramus*, seems to be strangely brought for proof of images, the lawful use, and making of them. But to let pass all other objections, these words with the rest which follow to the end of the epistle, are not found in his books of epistles ⁿwritten ; save only in one belonging to All-souls' library, after the fourteenth book of epistles, (for so many books there are according to the years of his popedom, though there be but twelve books printed ; which twelve contain more than those fourteen by one hundred and forty or one hundred and sixty epistles,) I find these words in the end of the book : *Sententia B. Gregorii excerpta ex decretis Canonum* ; and then follow the words so often alleged for images. But even in that copy, in the epistle to Secundinus, there is no such matter : which makes me think, that if they be in the Canon-Law, (it is not worth the while to seek it,) they have been as good as their promise, that put forth Gregory at ^oRome. ^pFor they told us beforehand that they had cor-

Theod. Petreus, lib. iv. p. 284, and others : by Peter Cotton in his *Catholico Institut.* Tom. i. p. 193.

^k This indeed was true Gregory's opinion, *Ut hi qui literas ne sciunt, saltem in parietibus videndo legant, quæ legere in codicibus non valent.* *Greg.*, lib. vii. Ep. 3. *Sereno Massil.* Ind. 2.

^l *Quod imago non sit ullo modo in se colenda ; sed solum coram imagine colendum exemplar* — "Idem videtur sensisse *Alex.* 3. part. q. 30. art. ult. *nec non Durandus*, l. 3. *Sent. distinct.* 9. q. 2. et *Alphonsus à Castro*

verbo Imago." *Bell. Disput. de Contr.* Tom. ii. *de Imag.* lib. ii. cap. 20, p. 455.

^m Rom. i. 20.

ⁿ In seven ancient manuscripts.

^o Romæ 1588.

^p *Neque hac diligentia contenti (conferendo vetera cum novis) auctoritatem adjunximus luculentissimorum scriptorum, utpote ejusdem Paterii, et item aliorum, Gratiani, Petri Lombardi et cæterorum. Ex arg. in omnes lib. S. Greg. P. i. quo eorum ordo correctionisque ratio exponitur.*

rected him, partly out of the manuscripts, partly out of the Master of the Sentences, and the Canon-law; witnesses, *Omni exceptione majores*. This epistle hath passed through the hands of falsaries, in more than one or two places; for, in the middle of the epistle, there are above forty-two lines thrust into the Roman edition. So that it seems they were tampering about it, to bring it unto somewhat. *But the plot, God be thanked, is well discovered; and it is in vain for them to follow this course any longer: *Hac non succavit, alia aggrediendum est via*.

The twenty-sixth place corrupted, in St Greg. lib. 4. Ep. 38. Ind. 13.

ALL things that were foretold of are come to pass. The king of pride is near: and, (which is a wickedness to name,) a whole host of priests is provided to attend his coming. For they (also) march with as proud a countenance as he, which were appointed to be examples of meekness and humility to others.

Proved.

The *Roman edition with sundry others read most absurdly, contrary to the faith of the manuscripts, and the circumstance of the place, *Sacerdotum est pręparatus exercitus*; the king of pride is near at hand: and, (which I abhor to speak,) when he comes, the priests shall be executed and put to death. As if this did betoken king Henry VIII., who first put priests to death; whereas the word *militant*,

† We have collated him with seven good manuscripts, according as my lord of Canterbury, in his answer to Hill, desired long since, vide in conclus. tot. libri. Some things are added, some diminished, others changed: the trial whereof it were good some of our men did undertake in Gregory lately put out at Rome. Ib.

‡ Omnia quę prædicta sunt, fiunt. Rex superbię propę est, et quod dici nefas est, Sacerdotum ei pręparatur exercitus, quia cervici militant elationis, qui positi fuerant, ut ducatum pręberent humilitatis.

* The Roman edition would not read *exercitus*, because it is too pregnant for the pope's being antichrist, by Gregory's judgment; seeing antichrist, as he is the king of pride, so is he to be set up by an army of priests, even by their clergy, who out of their like proportioned ambition should gather to him as his army, and fight for him, venturing their lives, as his soldiers, for maintenance of their own pride and greatness.

† For denying his supremacy, which was first concluded on resolvedly by the University of Oxford, as appeareth

(*do march*.) in the next words, makes the matter clear on our side against them. For, if they were put to death, how should they walk up and down? unless they did, as St Denis is said to have done, that carried his head in his hand: and yet, methinks, "a more modest gate than Gregory speaks of should have become them. Add hereunto, that the epistle is written to tax the pride ¹of a bishop, and not of a king; of the clergy, and not of the laity. Lastly, to make the matter sure, all the manuscripts that I could yet procure, or could get into my hands, do read *⁴aceroidis*, and not *⁴eritus*. By occasion of citing these words truly, according to St Gregory's meaning, and the ancient copies, a very worthy and learned ²prelate, (one of the most precious and peerless jewels of these latter times, for learning, knowledge, judgment, honesty, and industry,) was heretofore traduced and slandered among the papists. I will relate the story, as it was told me by one that is yet ³living, and knoweth it to be true; that you may see how the good bishop was used amongst them. It happened, that in his visitation he preached at Abingdon, a religious town in Berkshire, not far from Oxford: whither went many to hear him from all parts of the country round about; and many came from the university of Oxford: of which number, some were scholars that stood not so well affected in religion. In his sermon, as his text led him, he inveighed sharply against the pope, his pride, his attendance, priests, and clergy: and amongst other places, (of which he had great store,) he urged this out of St Gregory. The sermon being done, home they come: and such as were popishly given, seeing that the bishop insisted upon that place of Gregory, examined it with the printed books: and finding it not there, presently it is noised about the town, that the bishop had made a foolish and untrue sermon, built upon weak and false authorities; as might appear plainly by this one place of St Gregory. For he had turned cat into pan; alleged the words otherwise

upon record when they were papists, and afterward enacted in parliament.

¹ Quia cervici militant elata.

² Against John of Constantiuople, which took upon him the title of universal bishop.

³ That is, seven manuscripts.

⁴ Bishop Jewel.

⁵ Mr Fr. Mille, one of the clerks of the signet to his majesty, at that time of good standing in All-souls' College, fellow.

than they were read in St Gregory. He read *exercitus sacerdotum*, an army of priests; where it was indeed in true Gregory, *exitus sacerdotum*, the killing and murdering of priests, which should argue the coming of antichrist; an argument, said they, of his false and untrue dealing in all points of doctrine. The words were spoken; they could not be denied. At hearing of these words, the protestants were much dismayed, the papists triumphed; but it was before the victory, as shortly after appeared. For this party, of whom I received this information, being now a gentleman of good place in the commonwealth, and ever known to be honest of his word, and very religious, presently bethought himself of some course to stop their mouths, if it were possible: he turned divers editions, but still found *exitus*. In the end, it so pleased God to put into his mind to seek it in the manuscripts. And remembering that they had one in the library, of good antiquity, in ^bthat college whereof he then was fellow; he did so; went up into the library, found the words there as Bishop Jewel had reported them: which was no small comfort unto him. He stayed not long, went to his chamber, caused a note to be set up in public view, whereby he gave the whole university to understand, that whereas such a reverend bishop, for a sermon by him lately preached, was defamed and traduced, and namely, for a sentence by him falsely alleged, (as was given forth,) out of Gregory's epistles; that this report of theirs was utterly untrue, the authority not changed by the bishop, but by them, into a sinister sense. For so was it found in an ancient manuscript in All-souls' college. Which, (if it pleased not them to credit his report,) if they would come and see, they should have one ready to attend them with the book. And upon this many came, were satisfied, and the papists had not a word to say for themselves. This story I have presumed to rehearse, that you may see the custom of heretics; which is, to charge others with corruptions, when themselves are most guilty.

^b All-souls' College in Oxford.

^c Id semper nobis imputant, quod patrauerunt ipsi. *Bell.*

*The twenty-seventh place corrupted, in St Greg. lib. 7.
Ep. 64. "Joanni Episcopo Syracusano," Ind. 2.*

CONCERNING the church of ^dConstantinople, — who doubts but that it is subject unto the apostolic see? for both our gracious lord the emperor, and our brother Eusebius, the bishop of the same city, do confess and profess it still.

Proved.

Doctor Rainolds in his learned conference with ^eHart, proves there was no Eusebius bishop of that city in all St Gregory's time: this word was chopped into this place, for he hath it not. We see the papists must needs be doing somewhat to keep their hands in ure*. The author of the ^f*Prudential Balance* bringing, (as they say,) salt after spoons, notes that Eusebius here in this place is not the name of the patriarch of Constantinople, (for there was no such of that name then living), but a surname given him for his great external acts of religion: who also for his abstinence was named Jejunator. If a man should ask him how he proves this, it would trouble him sore.

*The twenty-eighth place corrupted, in St Greg. lib. 7, the
very same epistle.*

IT ^gseemeth unto me very inconvenient, that upon the oblation we should say the prayer which Scholasticus made, and omit those words which Christ our Redeemer delivered unto us, to be used at the administration of his body and blood.

Proved.

The ^hRoman edition writes the word *Scholasticus* with a great S, to shew that it is the proper name of a man.

^d De Constantinopolitana Ecclesia quod dicunt, quis eam dubitet sedi Apostolicæ esse subjectam? Quod et piissimus dominus Imperator, et frater noster Eusebius ejusdem civitatis Episcopus assiduè profitentur.

^e Dr Rainold's, in his *Conference with Hart*; p. 547. ^f p. 87.

[* "Ure," i. e. "practice."]

^g Valde mihi inconveniens visum est, ut precem quam *Scholasticus* composuerat super oblationem diceremus, et ipsam traditionem quam Redemptor noster composuit, super ejus corpus et sanguinem non diceremus.

^h Printed A. D. 1588.

The 'Antwerp with a small letter, as if it were an epitheton, or adjunct of Peter, or some other of the apostles; and this opinion is embraced very lovingly by Bellarmine. But who sees not, (as the zealous and famous dean of Exeter ^kobserveth,) that he compares Christ's institution, which was registered by St Paul and the apostles, with that of Scholasticus, which was but newly made. Again, it were absurd to say the prayer which the scholar or school-man made; understanding thereby Peter. Thirdly, it was a proper name of a man, as you may see, lib. 9. ep. 14. *Greg. Scholastico Defensori.* et lib. 2. ep. 15. Ind. 11. *Scholastico Duci, vel, (ut habetur in MSS.) Judici Campaniæ.* To Bellarmine's reply, that it was an ordinary title given unto men that did excel in learning, which he goeth about to prove out of St Gregory; true it is that I find, (if needs be it must be so, as he would have it,) four famous scholars according unto Bellarmine's *æstimat*; ¹*Paulus Scholasticus*, ^m*Marcellus Scholasticus*, ⁿ*Andreas Scholasticus*, and ^o*Martinus Scholasticus*. But were all these four so famous as Bellarmine saith, for their learning? It is pity then that none of them came to the degree of a bishop. What good service in the church of God might such famous scholars have done? but to say the truth, they were so far from being bishops, that they were secular men, judges, or patrons of the clergy, or in some like rooms and places in the commonwealth. Lastly, the manuscripts, both here and beyond the seas, do write it with a great *S*. So we have no more to say to this place.

The twenty-ninth place corrupted, in St Leo, Ser. 14. "De Passione."

THE participation of the ^pbody and blood of Christ doth work no other effect in us, than that we should go into

ⁱ Printed A. D. 1588.

^k Doctor Sutlif, *de missæ ceremon. et ejus partibus*, lib. v. cap. 11. p. 126.

^l Lib. i. Ep. 3. and lib. ii. Ep. 58.

^m Lib. iii. Ep. 38.

ⁿ Lib. vi. Ep. 26. Lib. iv. Ep. 45. and lib. vii. Ep. 32. Ind. 2.

^o Lib. vii. Ep. 62. Ind. 2.

^p Non aliud agit participatio corporis et sanguinis Christi, quam ut in id quod sumimus transeamus: et in quo commortui, consepulti, et conresuscitati sumus, ipsum per omnia et spiritu et carne *gustemus*, dicente Apostolo; mortui enim estis, et vita vestra abscondita est cum Christo.

that which we take: and that as in him and with him we are dead, buried, and raised up again, so we should feed upon him both spiritually and carnally.

Proved.

The learned 'dean observes, that this place is corrupted by 'Bellarmine, and that the truer reading is that of the Louvaine, anno 1577, which for *gustemus* read *gestemus*: we should bear him both in our minds and in our bodies. And thus it is read in the lesser of Antwerp, 1583, in octavo; thus in the greater of Cologne, 1546, in folio; and thus we find it in the 'written copies at Baliol college, and in his grace's library at Lambeth.

The thirtieth place corrupted, in St Cyprian's book, "De bono patientiæ," p. 316.

IF you have patience strongly and stedfastly in the 'heart, neither shall the body, being sanctified and made the temple of the Holy Ghost, be polluted with adultery, nor innocence consecrated unto righteousness, (and holiness,) be infected with the contagion of deceit; neither after you have once carried the eucharist, shall your hands be defiled with blood or the sword.

Proved.

In the former place of Leo, it hath been observed that the cardinal hath mistaken the place of Leo, reading *gustemus* for *gestemus*: here the contrary happeneth by the fraud of 'Pamelius, without any of the 'manuscripts. For, to maintain their ridiculous and unwarrantable circumgstation

^q Doctor Sutliff, *de missa*; p. 168.

^r *Disput. de Contr.* lib. II. Tom. III. p. 137. *de Euchar.* cap. 28.

^s See the manuscript of Baliol college; Mi. 130.

^t Sit fortis et stabilis in corde patientia: et nec adulterio sanctificatum corpus et dei templum polluitur; nec justitiæ dicata innocentia, contagione fraudis, inficitur; nec post *gestatam*

eucharistiam, manus gladio et cruore maculatur.

^u See his *Annotations* upon this place. ["*Quum manu non gustetur Eucharistia, sed olim gestari consuevit; prorsus illud ex Camb. cod. substituendum duri, pro eo quod erat: gustatum.*" Ed.]

^x Unless it be the old Cambron.

of the eucharist, they read *post gestatam eucharistiam*, after the carrying about of the eucharist; where it is even in their best ^yRoman, *post gustatam eucharistiam*, after the receiving of the eucharist. As if in effect St Cyprian should have said, It is impossible that that hand which hath been lifted up to receive Christ the Saviour, should afterwards be stretched forth to oppress, kill, and slay his neighbour. Thus it becometh them still to maintain their false positions by weak and disingenuous means. Note here, that the manuscripts read ^a*post gustatam*, and not *post gestatam*.

The thirty-first place corrupted, in St Leo, Ep. 87. alias 85.

“WHERE we read thus: By the ^aapostles saying, that among other rules of Christian (conversation) he should be ordained bishop, who should without all doubt be the husband of one wife: this ordinance or constitution hath been always accounted so holy and sacred, that the same condition is precisely to be observed and kept in choosing the priest’s wife.”

Proved.

Peter Martyr is blamed by the ^bJesuit for urging this place wrongfully. For he saith, the reading *de muliere sacerdotis eligenda* of Peter Martyr is false and faulty; the truer copies reading, (as indeed it should be,) *de muliere sacerdotis eligendi*: but I believe the Jesuit hath missed in his account. For, the Cologne edition, 1546, hath *eligenda*: so reads the manuscript copy in Oriel college. And no marvel if they read otherwise; whose chiefest care hath been employed these fifty years and more, as ^cJunius noteth upon this occasion, most shamefully, or shamelessly rather, to corrupt and deprave the Fathers’ works.

^y Of Manutius, 1564, Romæ, et 4 MSS.

^a Four manuscripts; one in the Public Library, one in Lincoln College, two in New College, [Oxford.]

^a Ubi sic legimus, dicente Apostolo, ut inter alias Christianismi regulas is Episcopus ordinetur, quem unius uxoris

virum fuisse aut esse constiterit: tam sacra semper est habita ista præceptio, ut etiam de muliere sacerdotis *eligenda* eadem intelligatur servanda conditio.

^b Bell. (*Disput. de Contr.* Tom. III. p. 319.) *de Clericis*, lib. I. cap. 21.

^c Mr Junius, in *Refut. Bell.* p. 1374.

The thirty-second place corrupted, in the "17th Homily of Chrysostom, upon Genesis;" Tom. i. p. 97.

"CURSED be thou above all the ^dcattle, and above all the beasts of the field. Upon thy breast and upon thy belly shalt thou creep, and thou shalt eat the (dust of the) earth all the days of thy life. And I will put enmity betwixt the woman and thee, and between her seed and thine. *She* shall observe thy head, and thou shalt observe her heel."

Proved.

Here the lion is known by his paw, the papists by their wilful corruptions; of which this is one of the most pregnant instances. For, though it were a known corruption, and therefore should have been avoided, yet ^eBellarmino in mustering up the Fathers' authorities for proof of the reading *ipsa*, (the best ground of their Mariolatry), brings in Chrysostom in the rereward. And doth Chrysostom, (I mean Chrysostom translated,) say so? He doth, but with such a note in the margin as will stick by the papists' sides as long as the homily shall be remembered. For, Phillippus Montanus, which took such infinite pains to compare copies, the Latin with the Greek, the Basil with the Paris, noting the divers, correcting the false readings, ^f(and what homily was there where there were not many things to be mended?) hath placed a note, that shews plainly the true reading to be *αὐτὸς*: for so it is both in Greek and in Hebrew. Now if the papists can make authentical translations of the Fathers, and authorize them before the original fountains, as they have practised the like in the bible, then no marvel

^d Maledictus tu præ omnibus pecoribus, et præ omnibus bestiis terræ. Super pectus tuum et ventrem tuum gradieris, et terram comedes omnibus diebus vitæ tuæ. Et inimicitias ponam inter te, et inter mulierem: et inter semen tuum, et inter semen illius. *Ipsa* observabit caput tuum, et tu observabis ejus calcaneum.

^e "Adde quod (*ipsa*) legerat—Chrysost. *homil 17 in Genesim.*" *Disput. de Contr.* Tom. i. p. 28. Bell. de verbo

Dei, lib. ii. cap. 12. Vide *Prefat. ad Lectorem*, Tom. i. p. 8.

^f Id sanè affirmare ausim, nullam omnino esse Homiliam, in qua non multa sint emendata, Ib. *αὐτὸς*, id est, *ipse*, et mox *αὐτοῦ* ejus, masculini est generis, ut de Christo, qui mulieris est semen intelligatur. Et forte in masculino posuerunt, quia *Zera*, id est, semen apud *Hebræos* masculini est generis.

if the Greek Fathers be so often alleged. Phillippus Montanus knew that *ipsa*, "she," was false; *ipse*, *αὐτός*, "he shall observe (or bruise) thy head", the truer reading. Why then did he not change it? Why? ^sbecause this reading made for them, and the other against them. So much if he do not openly profess, yet he doth secretly intimate unto us, in his preface to the reader. Now I leave it to the judgment of the meanest sophister among us, whether this be a good argument to prove that Chrysostom read *ipsa*, because the word is found in the Latin, although it be *αὐτός* in the original Greek, wherein it was first written. But we will leave the Jesuit; I would he would be as willing to leave this kind of forgery, or foolery rather.

The thirty-third place corrupted, in the sixth "Canon of the Apostles."

"LET not a ^hbishop or priest in any sort upon pretence of religion forsake his own wife. But if he chance to do so, let him be excommunicated: or if he continue (in his error) let him be degraded."

Proved.

Bellarmino would fain shift off this place, by translating the word *εὐλαβείας*, *cautionis*: but Bellarmine is deceived. Thus it is found in the oldest Latin, the best translation of all others, which was done by *Dionysius Exiguus*. You may see the book, if you please, of great antiquity, in the public library at Oxford, with this title going before the sixth canon: *Ut Episcopus, aut presbyter uxorem suam, quam debet casto regere, non relinquat.*

^s Cum sensus à nostris Codicibus Græcis diversus occurreret, qui tamen tolerari posset, eum è medio non sustulimus, Ib.

^h Episcopus aut Presbyter uxorem

propriam nequaquam sub obtenta religionis abjiciat. Si verò rejecerit, excommunicetur. Sed si perseveraverit, dejiciatur.

The thirty-fourth place corrupted, in the thirty-fifth "Canon of the Council of Laodicea."

¹"CHRISTIANS ought not to forsake the church of God, and (invoke, or) name angels, and make private conventicles, which are forbidden."

Proved.

The papists, to obscure their angelolatry, directly impugned by this canon, have put the word *angulos* for *angelos*, in the side of Dionysius' translation, (in the manuscripts, the abbreviation of both words is indeed alike), but in the text of the translation that is placed in the middle: which if they knew to be a true translation, why do not they follow it? If in their judgments it be false, impertinent, absurd, and untrue, (as it is,) why do they not correct it? But the best is, the reading of *angelos* is warranted by Bellarmine^k, and before him long ago by ^m*Theodoret*; for *angelolatria* is plainly here forbidden: and thence sprang the heretics, called ⁿ*Angelici*, for worshipping of saints. It would make a man laugh heartily to see how poor Binius is tormented and troubled in his observations upon this council, to make good Bellarmine's distinction, and Baronius' subtle observation.

The thirty-fifth place corrupted in the Decretals of Gregory IX. (Decretalium Gregorii;) Lib. iii. col. 1275. in Cap. "Laudabilem," Tit. 33.; "De Conversione Infidelium."

IN this decretal heretofore was contained a declaration of Pope Celestine's, not error, but flat heresy; and that he erred, not as a private person, but as a pope; which should be better

ⁱ Non oportet Christianos Ecclesia Dei derelicta abire, atque angelos nominare, et congregationes facere, quæ interdictæ noscuntur.

^k Lib. i. de Sanctorum Beatitudine, cap. 20.—*Disput. de Contr.* Tom. ii. p. 436.

^l [Bellarmine thus quotes the 36th Canon of the Council of Laodicea:—
"Sic enim ait Concilium Laodicenum,

c. 35. *Non oportet Christianos derelicta Ecclesia abire, et ad ANGELOS idolatriæ abominandæ congregationes facere, quæ omnia interdicta sunt.*—*Bell. Disput. de Contr.* Tom. ii. de SS. Beatitudine; lib. i. cap. 20. p. 436. ED.]
^m *Ad Coloss.* cap. 2. [Upon the authority of Bellarmine. ED.]

ⁿ Epiphan. hæres. 60, Aug. hæres. 39, and S. Gregory Ep.

advised when he goeth about any such affairs. The matter is plainly to be proved: we will bring a *quod vidimus, testamur*, an eye-witness, worth ten such as go upon hearsay; and that is a very learned papist, Friar *Alphonsus de Castro*. These be his very words: “*Neque hic Celestini error talis fuit, qui soli negligentiae imputari debent, ita ut illum errasse dicamus velut privatum personam, et non ut papam, qui in qualibet re seria definienda consulere debet viros doctos: Quoniam hujusmodi Celestini definitio habebatur in antiquis Decretalibus in cap. “Laudabilem, Tit. de conversione infidelium;” quam ego ipse vidi et legi.*” The Canon-Law was bad enough before; they needed not to have made it worse, by pulling up the flowers together with the weeds. But this corruption is very ancient: of which kind I will be bold to give three or four examples; so that you may plainly see what account is to be made of the Canon-Law, the best canon or rule for popish doctrine. I will not hold you long.

The thirty-sixth place corrupted, in the fifteenth Distinction, cap. iii. “Sancta Romana Ecclesia.” col. 55.

IN this fifteenth distinction there was sometimes in the ancient copies mention made of the Canons of the Apostles, against the books of Wisdom, Tobit, and Maccabees, &c., which decreed them not to be held for canonical, but they have long since provided against this opinion. For, although Antoninus does make express mention hereof, that it was read of his knowledge in that place, yet there is no such matter now to be found; although in the same distinction, for the authorising of their decretals, epistles, legends, and such like paltry stuff which made for them, they have been bold to add some one or two hundred lines to that distinction.

° Lib. i. cap. 4. p. 20. e.

† At this present you shall neither read that of Celestin's error, nor Alphonso's truth confessed. See the *Index Expurg.*

‡ Antoninus *Summæ*; Part III. lib. XVIII. cap. 6. sect. 2. De hoc habetur Dist. 15. *Sancta Romana in palea*. Et idem etiam dicit, Thomas [Aquinas] *Secunda Secunda, Nicho-*

las de Lyra super Thobiam, sciendum, quod isti non sunt tantæ auctoritatis, quod ex dictis eorum posset efficaciter argumentari in his quæ sunt fidei, sicut ex aliis libris Scripturæ sacræ: unde forte habent auctoritatem talem, qualem habent SS. Doctorum dicta approbata ab Ecclesia. Ib.

‡ See the 49th Corruption.

Such cunning arithmeticians be these wise accountants, that can add, and take away, and multiply, for their great advantage. Yet it had been good they had left a note of addition, à *palea*, or some such thing behind, to have advertised the reader. For, in two very ancient manuscripts, so ancient that the envious man 'had not then sowed his tares in them, there is not one *palea* to be found. Which I note by the way, because there be divers opinions of learned men touching the original and true meaning of the word *palea* in the Canon-Law. By these two books it is proved, that they were neither written by one *Protopalea*, nor yet called *paleæ*, *quasi παλαιαι*: which conceits were framed, in all likelihood, to uphold 'Constantine's Donation; which is not found likewise in these two books, nor, (as a learned antiquary hath observed,) in sundry other written copies.

The thirty-seventh place corrupted, in the "Council of Africa,"
cap. 105.

WE beseech you, send not your "clerks to any of the great men; lest we seem to bring the smoky stoutness of temporality into the church of Christ.

Proved.

This place is urged, in these very words, by Harding against Jewel: "By which he discharged the pope and his clergy, of pride and stateliness, and conveyeth over the same unto the nobles, only upon occasion of these words, *quibuscunque potentibus*. But the over-great favour the papists bear the pope, in smoothing his faults whatsoever, and the blind error of Peter Crab, that compiled the councils, hath foully beguiled them. For, the true copies have not *quibuscunque potentibus*, as they imagine, but *quibuscunque potentibus*; as we may learn by Theodorus Balsamon, printed at Paris,

* See two ancient copies in New-college Library, [Oxford.] In exemplaribus antiquis *Gratiani*,—in quibus aut nullæ aut paucæ sunt *paleæ*. Vide *Annot. in Dist.* p. 27.

† See the 43rd Corruption. See Hospinian in the 43rd Cor.

‡ Clericos vestros quibuscunque *potentibus* nolite (quæsumus) mittere: ne fumosum typhum sæculi in Ecclesiam Christi videamur inducere. *Jewel's Defence of the Apology*; Part II. p. 119.

anno 1561, and by the words of the said epistle written in Greek. For thus it is written: * Εκβιβαστὰς τοῖνυν κληρικούς ὑμῶν τινῶν αἰτούντων, μὴ θέλετε ἀποστέλλειν." These words, as we know, signify not lords and governors, but suppliants and suitors. Lastly, in the 'old manuscript copies of the councils it is plainly read *potentibus*, and not *potentibus*. But to see how an error once brought into the book of councils, either through ignorance, or of set purpose, or by change, is very hardly to be removed thence, if it be for the pope's advantage. This corrupt reading is followed both in the exact * Venice edition, dedicated to Sixtus V., and that of *Binius printed at Cologne, and consecrated unto Paul, the fifth* of that name, now at this present pope of Rome.

The third-eighth place corrupted, in the "Council of Ephesus," in the preface thereof.

THIS ^bsynod was assembled when Theodosius the younger was thirteen, and Valentinian three times consul, Eras. 468. Over which synod, instead of St Celestine the pope, sat as chief the most blessed bishop of Alexandria, St Cyril; who, with consent of all the council, sent all these synodical constitutions unto Nestorius.

Proved.

This place hath been foully corrupted by that lewd merchant, Isidorus Mercator; who hath been noted ^cby their own men for a cozening companion, and one that used more false weights and measures than any man besides of his time. The error is retained by Crab, followed by Dominicus Nico-

* Τινῶν αἰτούντων.

† In the Public Library of Oxford.

‡ Ven. 1585.

§ Col. Agrip. 1606.

[* Paul V. held the popedom from A.D. 1605 to 1621. ED.]

^b Convenit—hæc Synodus Theodosio Juniore terdecies, et Valentiniano ter consulibus, Æra 468. Cui Synodo vice S. Celestini Papæ præsedet be-

atissimus quondam Cyrillus Alexandriæ Episcopus, qui cum omni concilio, ad eundem Nestorium hæc Synodalia decreta transmisit.

^c Isidori Mercatoris merces nonnihil suspectæ redduntur, utpote quæ germano rectæ rationis signo minimè inveniuntur esse signatæ. *Bar.* Tom. III. p. 67.

linus, embraced by *Binian*, and lastly maintained in the ^dlate edition put forth at Rome by authority of the pope, *Ex versione antiqua*, out of an ancient translation of that council. What is meant thereby, guess he that can. I am sure, in the old and most approved translation of Dionysius Exiguus, the words in Latin, (*vice Sancti Cælestini papæ*, "instead or place of St Celestine pope,") are not ^efound. See the old manuscript of ^fExeter; for these are the words there: *Cui synodo præsedet beatissimus quondam Cyrillus, Alexandria Episcopus; qui cum omni concilio ad eundem Nestorium, hæc synodalia decreta transmisit.*

Lastly, the words in the original are noted to be missing in the Roman edition of this council; an argument of no good dealing, seeing there are so many Greek copies to be found in their libraries and colleges, that they cannot shew so much as one that hath these words before mentioned.

The thirty-ninth place corrupted, in the "Glosse, In Extravag. Execrabilis," Joan. xxii. (col. 36.) De præbendis et dignitatibus in verbo, "Sublimitatem."

THE eighth privilege (saith the ^gGloss,) is, that a cardinal affirming himself to be the pope's legate, is to be believed upon his word; although some call this privilege in doubt.

Proved.

This ^hauthority is urged by the Jesuits in their Apology, in defence of the ecclesiastical subordination in England; ⁱnipping only the latter words quite off, (as a secular priest observeth in his notes upon the *Apology*,) because they mar the market. If they had put them down the reader would straight have seen that that privilege was not so firm and

^d Concilia generalia Ecclesiæ Catholice Pauli 5. Pontificis Max. auctoritate edita, Tom. 1. Pleraque Græcè nunc primum prodeunt: omnia autem ex antiquis exemplaribus tum Græcicis tum Latinis diligenter recognita. Roma ex Typographia Vaticana, 1608. Part. II. Act. 6.

^e Nor in any Greek MS. See beneath.

^f In the Public Library.

^g Octavum privilegium, quod Cardinali asserenti se legatum, creditur absque literis. 97 dist. c. nobilissimus. licet aliqui revocent in dubium.

^h p. 109.

ⁱ p. 123.

stable, that they should build any solid or firm doctrine upon it; as indeed it is built upon a heap of sand, and not upon a rock. *This is no news, for the Jesuits to allege authors corruptly, in cutting off that which confuteth the thing for which they allege them; as the same author truly noteth out of his own experience.

The fortieth place corrupted, in a "Prayer of the Breviary," in the feast of the chairing of St Peter.

O ¹GOD, which hast given unto thy blessed apostle St Peter, by giving him the keys of the celestial kingdom, power of binding and loosing, &c.

Proved.

^mRoger Widdrington in his late *Apology*, intitling himself a catholic Englishman, hath discovered unto us a practice of the papists about this place. For, not long since, they have clean blotted out the word *animas*, souls, in their reformed breviaries published by Clement VIII.; lest it might in some sort prejudice the opinion of the late divines about the supreme and absolute power of the pope in temporals. And no marvel, if their breviaries and missals be thus reformed, or deformed rather, when their inquisitors, ordinaries, and other officers, are so inquisitive after all manner of books that do either impugn or question the pope's super-royal power, that they suffer no books to be printed that harp upon this string: "or if any do happen to scape the press, they take a strict order that the book be either utterly suppressed, or that it be not read until it be thoroughly

* Ib. p. 124.

¹ Deus qui B. Petro Apostolo tuo collatis clavibus regni celestis animas ligandi, atque solvendi tradidisti, &c.

^m *Rog. Widdringtonus in Apol. Card. Bell. pro Jure principum*, p. 35. Paucis abhinc annis vocabulum illud, *Animas*, è Breviariis, Rom. jussu *Clem. 8.* reformatis penitus expungitur. Ib.

ⁿ Ita difficillimum est, hisce præsertim temporibus, aut in libris Catho-

licorum clausulam ullam reperire, quæ temporalem Pontificis potestatem in controversiam vocandi vel tantillam speciem habeat, aut certò cognoscere, quid librorum autores circa ejusmodi potestatem senserint, sed potius quam opinionem librorum censores secuti fuerint, cum illi non semper propriis, sed istorum verbis loqui, suamque sententiam proferre, quamvis inviti, sæpissimè compellantur. Ib. 344.

purged, unless it be with special leave from the inquisitors. So that, as he saith, it is a very hard matter, in these times especially, either to find in the books of catholics any clause, which may give the least occasion of calling the pope's right in temporals in question, or certainly to know what the authors of those books thought of the pope's power; but rather, the authors are oftentimes against the hair compelled to utter not their own opinions, but such as the inquisitors of books do father upon them." Alas! that christians, (which make profession of Christ, who is the truth,) should exercise that authority over dead men's writings, (which neither Turks nor Jews ever durst presume to do), to alter and change their words to the pleasure of their lord the pope! So that now, as Cresconius told the Donatists, matters being come to that pass that they are, they may say, *Quod volumus sanctum est*: Our will is a law, and that law can never be altered or changed. Is it not time for them to leave this base kind of forgery, when their °own writers, secular priests and others, do cry shame on them? Doubtless, if the true professors of the gospel should hold their peace at this their fraud, as °Mordecai told Esther, comfort and deliverance should appear unto books out of another place, (the priests and Jesuits themselves would discover this treachery,) whilst we, in the mean time, should perish for our negligence in seeking to cure this dangerous imposthume,* when it is even lanced and squeezed in a manner to our hands.

The forty-first place corrupted, in "St Leo, Epist. 92. ad Rusticum Narbon."

¶THE society of matrimony hath been from the beginning so appointed, that besides the conjunction of both the sexes,

° See the 39th Corruption.

¶ Esther iv. 14.

[* "Imposthume," i.e. "an abscess."]

¶ ["Cum societas nuptiarum ita à principio sit instituta, ut præter communionem sexuum non habeant in se nuptiæ conjunctionis Christi, et Ecclesiæ sacramentum."—GLOSSA. "In codicibus epistolarum Leonis impres-

sis, et manuscriptis in epist. 90. al. 92. ad Rusticum, c. 4. Itemque apud Burchardum, et Juonem longè aliter habet hic locus."—"Cum societas," inquit,—"nuptiarum ita ab initio constituta sit, ut præter sexuum conjunctionem haberet, in se Christi et Ecclesiæ sacramentum." CAUSA xxvii. Quæst. ii. c. xvii. col. 1518. Ed.]

And also ["Quia Leo. Epist. 92. ad

it should represent unto us the sacrament of Christ and his church.

Proved.

Thus Cardinal Bellarmine doth read the words of St Leo, correcting both *Gratian and *Peter Lombard, which read the word negatively, thus: *Cum societas nuptiarum* sic ab initio constituta sit, *ut præter* commixtionem sexuum *non haberet in se Christi et ecclesiæ sacramentum*: but, whereas *Gratian, Lombard, Leo, and all of them, in the written copies do constantly read, *non haberet in se Christi et ecclesiæ sacramentum*; the more safe way will be to leave Bellarmine, and follow them.

The forty-second place corrupted, in the "thirty-second Canon of the Council of Agatha."

"LET no man presume to sue a "clerk before a secular or temporal judge, without the bishop's leave."

Proved.

To establish, (as hath been *well observed by a diligent observer of Gratian's corruptions,) the exemption of clergymen from secular justice, he cites this out of a canon, now a thousand years past; *Clericum nullus præsumat*, &c. "Let no man presume to sue a clergyman." Whereas these words are, *Clericus nequaquam præsumat*, &c. "Let no clergyman

Rusticum, dicit,—*"nuptias ab initio sic institutas, ut haberent in se Christi, et Ecclesiæ sacramentum."*—*Disput. de Contr.* Tom. III. p. 327. Sed uterque locus sumptus est ex Epistola Leonis 92. ad Rusticum Narbonensem, et depravate allegatur. Nam illa verba LEONIS: *Cum societas nuptiarum sic ab initio constituta sit, ut præter sexuum commixtionem haberet in se Christi, et Ecclesiæ Sacramentum.* GRATIANUS, addita negatione, it legit: *"Cum societas nuptiarum sic ab initio constituta sit, ut præter sexuum commixtionem non haberet in se Christi et Ecclesiæ Sacramentum."* Sed emendandus est Gratiani codex ex

ipsa Leonis epistola. Eodem modo emendandus est textus Magistri lib. 4. dist. 26. ubi eadem loca, cum eadem depravatione habentur." Ed.] Bell. *Disput. de Contr.* Tom. III. *de Matrimonii sacram.* lib. I. cap. 5. p. 328.
 * 27. q. 2. "*Cum societas.*" col. 1513. (Gratian) *ita à principio sit instituta.*

* Lib. IV. *Sent. dist.* 26.

† See one copy MS. of Gratian, and three of Peter Lombard, in the Public Library.

‡ *Clericum nullus præsumat* apud Sæcularem Judicem, Episcopo non permittente, pulsare.

* By Mr Donne, in his *Pseudomartyr.* p. 269.

presume to sue any man in a temporal court without leave of his bishop." And so the church layeth a commandment upon the clergy. But ^yGratian lays it upon the laity. Binius cites both right and wrong. Bellarmine, (which sometimes takes upon him to correct ^{*Gratian}, when he hath no need of mending,) cites the words falsely and corruptly, as Gratian did before; although in his late *Answer* to Barclay, he goeth about to excuse the matter, as well as he may. But no excuse will serve: for in the ^{*written} copy of that council you shall find the word *clericus*, and not *clericum*.

The forty-third place corrupted, in "Constantine's Donation,"
 Distinctio xiii. 96. C. "Constantinus." col. 469.

THE Donation of Constantine in the Canon-law, is not only noted of sundry foul errors, absurdities, and contrarieties, by Doctor ^aRainolds, ^bSutcliff, ^cHospinian, and others of our side; but by Valla, Erasmus, Cusanus, Dantes, Marsilius Patavinus, Paulus Cathalanus, and Æneas Sylvius, who was afterwards pope Pius, the second of that name. Furthermore, Nauclere and Volateran, out of ^dAntoninus, do shew that there is no such thing to be found in the ancient copies of the Decrees; but that it was inserted by some later man, by the name of Palea. That this is true, I call to witness all ^eancient manuscripts; in which there is no such grant to be found. And although it is strange how this should be, since Isidore long since hath made a large recital of all the particulars belonging unto this Donation: yet in the written copies of Isidore also these words are wanting; ^fas Nauclere shews,

^y *Grat. Causa. xi. quæst. i. c. 17.*
 "Clericum nullus." col. 905.

^z Non esse ullo modo credibile, *Gratianum*, virum probum et Christianæ perfectionis studiosum, voluisse textum Concilii depravare: sed potius credendum est, habuisse *Gratianum* aliam lectionem quam nos. *Bell. ad Barclayum*; p. 279.

^a In the Public Library.

^b Rainolds. *Col.* p. 341.

^b Sutcliff *de Ecclesia*; p. 71. *De Pontif.* 177. et ib. p. 425.

^c Hospin. *de orig. bonorum Eccles.* p. 1172.

^d Hist. Tit. 8. c. 1. sect. 8. Vide Hospin. Ib.

^e There are two very ancient manuscript copies of the Decrees, wherein amongst many paleas, these also are wanting. These copies are to be seen in the library of New College, [Oxford.]

^f Hæc in MSS. Isidori nequaquam reperiri, testantur probatæ fidei authores, *Naucl. Col.* 1579. *Rain. Coll.* p. 351.

by the confession of many good and approved authors. Or, if they were not, yet what is he that we should so much rely upon his authority alone? seeing ^bBaronius hath long since censured him, "for a lying merchant," in whose collections there are found manifest tokens of plain forgery.

The forty-fourth place corrupted, in "St Augustine, in the end of his third Book against the Academics," cap. xx. Tom. i.

SPEAKING of 'worldly wisdom, thus he saith: "Although I be now thirty and three years old, yet I think I ought not to despair of ever attaining thereunto."

Proved.

^aAngelus Roccha is bold to say, and to stand in it, that this place is certainly corrupted, either by the fault of the copiers out of books, or else of the printers. And he verily thinketh that Erasmus, that *Apostata*, (as he termeth him,) which hath depraved so many places in St Augustine's works, hath had a purpose, in this also to play some prank or other. ¹Baronius likewise noteth this place of corruption. But if we have recourse unto the "old written copies, we shall find the truer reading to be "thirty and three years," and not "thirty," as Roccha and Baronius both do vainly surmise, without any ground at all from true antiquity. Howsoever, the place cannot be said to be corrupted by Erasmus, when that reading was current many hundred years before Erasmus's time.

^a Baronius, Tom. vi. p. 314.

^b Baron. shews that his Collection was never well liked of before. Tom. x. p. 284.

¹ Cum tricesimum et tertium ætatis annum agam, non me arbitror desperare debere, eam me quandoque adepturum.

^k Ego non vereor dicere, et asseverare—locum ipsum ex injuria Libra-

riorum aut Typographorum esse mendosum—opera illius Apostatæ—qui multa librorum Augustini loca depravavit. *Ang. Roccha in Bibl. Theol. et script. Epit.* p. 73.

¹ Baronius' Martyr. Maii 5. p. 201.

^m See the copy in Merton College, [Oxford.]

The forty-fifth place corrupted, in "St Augustine's book of Soliloquies."

"Dost thou not desire riches? A. "No, verily: nor have not done these many years. For, being now thirty and three years old, it is almost fourteen years ago since I left the care of these worldly riches. Neither if by chance they were offered unto me did I set my mind upon them, or desire more than would serve my turn in a very good sort."

Proved.

In this place, as well as the former, Angelus ^pRoccha doth guess the truer reading to be thirty, and not thirty-three years. But his conjecture fails him very much; for the ^qmanuscripts are flat against him, as well as the printed books.

The forty-sixth place corrupted, in the last "Canon of the Council of Laodicea."

"THESE are the books of the ^rOld Testament that may be read: Genesis, Exodus, &c. Isaiah, Jeremiah, Baruch, Lamentations, and Epistles, Ezekiel, &c."

Proved.

Gentianus Hervetus hath thus translated the words in Binius' edition of the councils; but whereas there are three editions or translations of the councils; in the second edition the word Baruch is missing: in the first, not only that, but all the rest of the words. For thus we read both in Crab and in the ^sold written copies in the last canon. *Non oportet plebeios Psalmos in Ecclesia cantari, nec Libros præter canonem legi; sed sola sacra volumina Novi Testamenti vel veteris.*

ⁿ Divitias nullas cupis? A. Hoc equidem non nunc primum. Nam cum tricesimos et tertios annos agam, quatuordecem fere anni sunt, ex quo ista cupere destiti: nec aliud quicquam in his, si quo casu offerentur præter necessarium victum liberalemque usum cogitavi.

^p Ang. Roccha. Ib. p. 77.

^q See two manuscripts in Merton College, and one in the Public Library.

^r Hæc sunt quæ legi oportet: Ex Vetere Testamento, Genesis, Exodus, &c. Isaias, Jeremias, Baruch, Lamentationes, et Epistolæ, &c.

^s In the Public Library.

The forty-seventh place corrupted, in "Bede de 6. Ætatibus, seu de temporum ratione."

† "MACARIUS, with those which came after him, as well as those that went before him, Cyrus, Sergius, Honorius, Pyrrhus, Paul and Peter, was anathematized."

Proved.

By this one place of Bede it is plainly proved that Honorius the pope was amongst them that were condemned in the sixth synod; and by consequence, that the pope may err, and be an heretic. Which God forbid, say they; and therefore "Bellarmine doth think that the word Honorius is thrust into Bede's book. But, I reply, that this is but a guess of a distrustful mind: for in a very ancient manuscript of Bede* the word Honorius is to be read. The copy is without suspicion of forgery, written many hundred years ago.

The forty-eighth place corrupted, in "Gratian," Dist. 34. c. iv.
"Is qui." col. 169.

‡ "He that hath no wife, may instead of a wife have a concubine."

Proved.

The edition of Lyons hath placed this title before the words following; which are taken out of the 17th canon of the first council of Toledo. But the Paris edition, anno 1505, hath them in a worse manner, thus: *Qui non habet uxorem, loco illius concubinam debet habere.* "He that hath no wife must keep a concubine." The former of these readings is agreeable with the manuscripts; but both readings are repugnant unto reason. And therefore it was wisely done of the overseers of the Canon-law, appointed by Gregory the Thirteenth, to change the title thus: "He that hath no wife, but in-

† Macarius, cum suis sequacibus simul et præcessoribus, Cyro, Sergio, Honorio, Pyrrho, Paulo et Petro, anathematizatus est.

‡ "Videtur enim aliquis sciolus, addidisse nomen Honorii in libro Bedæ." Bell. de Pont. lib. iv. cap. 2. Disput.

de Contr. Tom. i. p. 219.

* In the Public Library.

‡ "Qui non habet uxorem, loco illius concubinam licet habere." Edit. Lugd. 1572.

‡ See the former manuscripts.

stead of a wife a concubine, is not to be kept back from the communion." *And likewise to put a new gloss in exposition of the word concubine. For else their daily *practice and allowance of their stews, would make us think that the words are too truly spoken of them; that they can neither be well with, nor without wives. Read Espencæus, Nicholas Clemangius, and Gabriel Putherbeus, touching this point of the lamentable estate of the Roman church, and thou shalt not think thy labour evil bestowed. For they have both learnedly, truly, freely, and godly bewailed the filthiness of the pope and his ministers; their wickedness, impiety, and cruelty, and the miserable state and face of the church.

*The forty-ninth place corrupted, in "Gratian," Distinct. 15.
"Sancta Romana Ecclesia." c. iii. col. 56—8.*

THERE is no distinction in the Canon-law oftener cited than this is in the schools: and yet the whole chapter is so corruptly set forth, that, by confession of our adversaries, it is scarcely known which is which. From the words, *Cæterum, post gesta*, unto the end of the chapter, all hath been added by some one or other that meant to play his part in the Canon-law^b. What sound doctrine can be built upon such unsound writings? Archidiaconus is one of the first that observed the corruption of these words: since they are found missing in the ancient copies, by confession both of protestants and papists. Yet here we may note the singular policy of our adversaries; as elsewhere, to serve their turns, they have falsely made that *Palea*, which is none. So here, where the words, (as being added afterwards,) are missing in the ancient copies, they have omitted the word *Palea*. And why? because the omission thereof makes for them. Thus then they can make and unmake, give and take away, chop

* "Qui non habet uxorem, sed loco illius concubinam, à communione non repellitur." *Lugd.* 1606 and 1618.

^a Meretrices et Ecclesia et lex tolerant et dissimulant, quicquid peccant ultioni divinæ reservantes. Gabr. Pu-

therb. lib. II. p. 105.

^b ["Hinc usque ad fl. c. omnia absumunt à plerisque vetustis Gratiani codicibus: quod etiam Archid. adnotavit." Id. ib. p. 59. Ed.]

and change words at their pleasures; or rather, at the pleasure of their lord the pope.

The fiftieth place corrupted, in the "Council of Basil."

AMONGST divers other memorable things that happened in the council of Basil, which should have been registered, together with the acts of that synod, Binius and all others that have gone before him have omitted an appeal, made by that famous Linwood, the learned doctor of the laws, in the behalf of the temporal right of the king his lord and master. ^c*Cum in temporalibus superiorem non recognoscat in terris*; "acknowledging no superior here upon earth in temporals." This appeal was prosecuted with effect; as it may appear by a record, which was lent me by my worthy friend, Master Allen, whose study is a rich storehouse of such antiquities. It may be easily conjectured, by this one fact, what wrong hath been done unto religion by the partial setting forth of the councils; and chiefly by forging false, or suppressing the true, acts. Dr Whitaker, that famous writer of controversies, doth in one place of his books make an earnest request unto the archbishop then living, that there might be some order taken for the preserving of Crab's edition of the councils; which he thought, and not untruly, would never be printed again. This edition, I confess, is the best of all others; and yet there is some sour fruit in it that cannot well be digested. But what pity is it, since the councils have been so many times published by our adversaries to our great disadvantage, (as by Merlin, Crab, Nicolinus, Binius, and now lately at Rome by Paul V.,) that no protestant hath as yet taken any pains, if not to restore the body of the councils unto its former health and integrity, yet to keep it from decaying and growing worse and worse. If each Fa-

^c Procuratio facta, ex parte serenissimi principis, D. Henrici, Dei Gratia Angliæ, Franciæ, &c.

^d These words are mentioned as the reason of his appeal, because they went about to infringe the temporal right of the king his lord and master.

^e The like appeal was made by Thomas, bishop of Worcester, sent thither in commission from the king; and by Peter Patridge, chancellor of Lincoln, in the name of the Archbishop of Canterbury, and the whole clergy of this land.

ther, apart and by himself considered, be much to be regarded, how much more respect, honour and reverence, is due unto so venerable and grave a senate, and synod of so many hundreds of learned bishops, doctors, and fathers of the church? 'There is one, that, (of my own knowledge,) hath for these many years bestowed his pains in this kind, if not wholly, yet principally. And his endeavours tend unto excellent purposes, if he may be won to publish his labours unto the view of the world. 'But if any thing keep him back, it is an humble conceit that he hath ever had since I knew him first, to think himself so much the less able the more sufficient others esteemed him: so that it may be well doubted whether his modesty or learning be greater. But, I nothing doubt, that in the end and in good time he will make us partakers of his worthy labours. In the mean while, let us do that which belongs unto us, to make him and all such as labour in the public service of the church, partakers of our godly prayers, that the work may prosper and happily succeed which they have worthily taken in hand.

Here should have followed many centuries of places corrupted in the Fathers' works, with sundry very profitable observations, suitable to these foregoing. But I have set down only five decades, whereby you may conjecture of the rest, which for brevity's sake are omitted.

' Dr Ward, Master of Sidney-Sussex College in Cambridge.

§ Expectamus si aliquando ab invito poterimus extorquere ejus Editionem, simul è latebris Christianæ modestiæ,

ipsius—feracissimi ingenii monumenta in publicum vindicare; as Baronius speaks of his reverend friend, Silvius Antonianus, *Martyrol.* Febr. 22.

THE THIRD PART.

THE VARIETY AND CONTRARIETY OF THE POPISH BIBLES, COMMONLY CALLED THE VULGAR BIBLES IN LATIN.

WE have hitherto, in the First and Second Part, observed the Bastardy of the False, and Corruption of the True Fathers; what remaineth but that we proceed further to shew their fraud: **Nec dum enim completæ sunt iniquitates Amorrhæorum usque ad præsens tempus*: “for we have not yet seen the utmost of our adversaries’ false dealings.”

Let us pass a step or two further, and inquire whether they have not ^bcorrupted the bible in like sort, or worse rather, if it be possible; a degree of impiety beyond the degrees of comparison; and yet so plainly to be proved against the papists, as he that hath but an eye to see shall plainly discover it, and thence be induced to suspect the abomination of desolation spoken of by Daniel the prophet, “sitting in the holy place, and advancing himself, as it were, above the holy of holies.” He shall observe infinite varieties, contrarieties, contradictions, and oppositions, between two bibles set forth by two popes within ^ctwo years; both commanded to be read and followed, upon such pains as are mentioned in their several briefes. You shall see the popes breathe hot and cold, say and unsay the same thing twice; and in fine, they have now truly verified the bible to be a nose of wax, plied and wrought into any fashion for their advantage. A shame it is that any christian should presume to add or take away ought from the word of God, ^dagainst the express

^a Gen. xv. 16.

Mali enim homines proficiunt in
pejus: Ill men shall go from worse to
worse. 2 Tim. iii. 13.

^c Sixtus’s bibles came forth in the
year 1590. Clement’s in the year 1592.

^d Apoc. xxii. 18.

commandment of God in his word. Yet, O intolerable fraud ! not any simple christian, or lay man, but the bishop of Rome, chief pastor of the church, sole judge of all controversies, whose lips should preserve knowledge, and his tongue speak no deceit, hath audaciously presumed to add and take away whole sentences ; to change the words of holy writ into a clean contrary meaning ; to make (as it were) white black, and black white. But I shall be bold to let this bishop know from the great bishop of our souls, Christ Jesus, that ^ebecause he hath added unto these books, he may justly fear lest God should add unto him the plagues that are written in this book. And because he hath diminished of the words of these books, lest God should take away his part out of the book of life, and out of the holy city, and from those things which are written in this book.

Before I come to discover unto you this *mare mortuum*, and gulf of deceit, I should have intreated somewhat largely of these three points. First, of the author ; secondly, of the authority of the Latin bible ; and lastly, which, (amongst so many bibles,) is the bible that I impugn. But seeing Bel-larmine's opinion, and that of the schools, which hath been current these many years, is lately crossed by Fortunatus Fanensis, and the 'divines of Doway in their late edition of their long-expected annotations, and translation of the first part of the Old Testament, by defining it to be, (whatsoever it hath been thought heretofore,) the old Latin vulgar, so called by St Jerome ; which he rather amended than translated. In regard of which amending, St Gregory calleth it the new version of St Jerome, who nevertheless in another place calleth the self-same the old Latin edition, judging it most worthy to be followed. St Augustine calleth it the Italian.

I will not so much as presume to glean after their harvest, or to interpose my judgment, since so many and so excel-

^e Apoc. xxii. 18, 19.

^f The divines of Doway in their preface to the Old Testament. Licet aliquando Hieronymi credita fuerit, tamen ut à majoribus nostris, quasi per manus traditum est, Libri qui in ea continentur, partim ex antiquissima et ve-

tustissima Editione Latina, quam S. Hieronymus communem et vulgatam, S. Pater Augustinus Italiam et S. Gregorius veterem appellant, retenti sunt, &c. *Fortunatus Fanensis in Præf. de variis Translationibus*, fully agreeing with the Dowists.

lent wits beyond the seas have for these forty years busied their heads about these controversies: *Non nostrum hos inter tantam componere litem.* But touching the authority thereof, I will be bold to say, that all the authorities and arguments that are alleged by Sixtus Quintus, Jodocus Coccus, Cardinal Bellarmine, or others, to persuade us to embrace this edition above all others, do fall to the ground and come to nothing. For, the bible, which they commend, is that which Jerome, (the most skilful of any of the Latin Fathers in the Hebrew,) translated out of the originals; not that which he mended, as the prefaces shew before each book; which bible is lost, and no where to be found, no not in the *Vatican*. So that they do much abuse the ignorant readers in praising Jerome for his wonderful knowledge, and then thrusting upon them a bible, which, whence it came, or whose it is, is not known. For, if it had been the best of all others, why did Jerome translate the bible after he had amended this?

As touching the last point, I have made it plain enough in the very recital of the differences. And if that content not, I refer the reader to that which followeth in the conclusion of this Third Part.

Sentences, or words, added by Pope Clement which were not in Pope Sixtus' bible.

I.

“And if she vowed in her husband's house, or bound her soul by a bond with an oath; and her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he

Num. xxx. 11. “When a wife in her husband's house bindeth herself by a vow and an oath, if her husband heareth it and is still, and gainsaith not her behest, she shall yield whatever thing she beheight; sothely, if the husband gainsaid her anon, she shall not be holden guilty of the behest:

§ Uxor in domo viri, cum se voto constrinxerit et juramento, si audierit vir et tacuerit, nec contradixerit sponcioni, reddet quodcumque promiserat. Sin autem extemplo contradixerit, non tenebitur promissionis rea: quia maritus contradixit, et Dominus ei pro-

pitiu erit. Throughout all this Part I follow the old English translation, the further to manifest their foul corruptions. It is far more ancient than Wiclif's, and agrees verbatim with the vulgar, some of the gross faults only excepted.

for her husband againsaid it anon, and the Lord shall be merciful to her."

These words are found both in the Hebrew, Chaldee, and Greek; neither had pope Sixtus V., any reason to leave them out. ^hLucas Brugensis, in his observations upon the Roman bibles, takes no notice of these words.

heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her."

II.

Prov. xxv. 24. ¹"It is better to sit in the corner of an house without roof, than with a woman full of chiding, and in a common house."

"It is better to dwell in the corner of the house-top, than with a brawling woman and in a wide house."

This verse is read likewise in Hebrew, Chaldee and Greek. There can be no reason given why it should be omitted. Lucas Brugensis, being unwilling to discover the imperfections of the Roman bibles, ^kpasseth it over in silence.

III.

Matt. xxvii. 35. ¹"After that they hadden crucified him, they departiden his clothes, and casten lot, to fulfil that is said by the prophet, saying: They departiden to him my clothes, and on my cloth they casten lot."

"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."

You shall read the words both in Syriac and Greek, and in the old Latin bibles; as you may perceive by the translation into English, which was done many hundred years ago. Lucas Brugensis noteth not this difference.

IV.

Levit. xx. 9. ^m"He that curseth his father or mother, die he by death. If a man curse his father or mother, his blood be on him."

"For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him."

Pope Sixtus leaves out these words, *Patri, matrique maledixit*; although they be found in the Hebrew, Chaldee, Greek, and Louvaine bibles. You have not this observation in Lucas Brugensis.

^h Romanæ correctionis in Lat. Biblis Editionis Vulgatæ jussu Sixti V. Pontif. Max. recognitis, loca insigniora, observata à Fran. Luca Brugensi, Ant. 1603.

¹ Melius est sedere in angulo domatias, quam cum muliere litigiosa, et in

domo communi.

^k In his *Roman Correctory*.

¹ Ut impleretur quod dictum est per Prophetam dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

^m Patri, matrique maledixit.

V.

"And his mother said, Blessed be thou of the Lord, my son. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord."

Jud. xvii. 2, 3. "Blessed be my Son — than he betook tho to his modir: and she seid to him, I have hal- lowed and avowed this silver."

The words are in the Hebrew, Chaldee, and Greek,; and were ill left out by Sixtus, being before in the Louvaine: Lucas Brugensis hath not shewed the correction hereof.

VI.

"And she named the child I-chabod, saying, The glory is departed from Israel: be- cause the ark of God was taken."

1 Reg. iv. 21.* "And she clepid the child Ichaboth, and said, the glory is translated fro Israel; for the ark of God is taken away."

In the Hebrew, Chaldee, and Louvaine bibles, the words are read. Sixtus V., in leaving them out followed the Sep- tuagint.

VII.

"Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins."

3 Reg. xii. 10.† "Thy fadir made grievous our yoke, re- lieve thou us. Thus thou shalt speak to them: my least finger is greater than the back of my fadir."

These words are added by pope Clement, out of the Hebrew, Chaldee, and Greek.

VIII.

"And, be- hold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine."

2 Paralip. ii. 10.‡ "You shall give in to meats twenty thousand chorus of wheat, and so many chorus of barly, and of wine twenty thousand measures."

Whereas these words are in the original Hebrew and Greek interpretation, Lucas Brugensis 'wonders how they could be omitted by any man. This hath been also observed by the divines of Louvaine in the margin; though both they, and pope Sixtus, have willingly and wittingly left them out of the text.

IX.

Esther xv. 1. "And no doubt that ne Mardoche sent to Esther, that she should enter into the king."

* Reddidit ergo eos matri suæ, quæ dixerat ei: consecravi, et vovi hoc ar- gentum.

[* i.e. 1 Samuel iv. 21.]

o Quia capta est arca Dei.

[† i.e. 1 Kings xii. 10.]

p Sic loqueris ad eos.

[‡ i.e. 2 Chron. ii. 10.]

q Et vini viginti millia metretas.

r Mirum est, omitti à plerisque libris illud, *Et vini viginti millia metretas*, contra Hebraici fontis, et Græcæ inter- pretationis fidem. *Cor. Rom.* p. 97.

s Haud dubium quin esset Mardo- chæus.

Thus read the old English bibles, with this note by the side; also I have found these words in the common translation. Pope Clement reads thus: "And he sent to her, (no doubt but it was Mardochee,) that she should enter into the king."

'Lucas Brugensis bids us take heed how we change the word *Esther*, [which is read almost in all copies,] into the word *Esset*, which yet pope Clement hath done. The reading in Sixtus' bibles is thus: *Et mandavit ei Mardocheus, ut ingrederetur*. "And Mardocheus sent unto her to come in."

Sentences or words left out by Clement, that were in Sixtus' Bibles.

I.

1 Reg. xxiv. 8.* "The Lord liveth, for but the Lord smite him, either his day come that he die, either he go down into battail and perish: so the Lord be merciful unto me, that I send not my hand into the anointed of the Lord." [This is left out in the present authorised version by the translators.—Ed.]

Pope Clement hath omitted these words very wisely: for although they be found in many books, yet they are not read in the Hebrew, Chaldee, or Greek.

II.

1 Reg. xxv. 6.† "Peace be to all that ever thou hast, which hath these many years preserved thee and all thine." [Peace be unto all that thou hast.—The latter words are left out.]

These words of Sixtus, and the Louvaines, are worthily left out by Clement, as superfluous. So saith †Lucas Brugensis; and they are not in the Hebrew, Chaldee, or Greek, by the testimony of the divines of Louvaine.

III.

2 Reg. vi. 12.‡ "And David said, I shall go and bring the ark with blessing into mine house." [Left out in our version.]

* Nomen proprium *Esther*, cave mutes in verbum substantivum, *Esset*, p. 112. Ib.

[* i.e. 2 Sam. xxiv. 8.]

† Vivit Dominus, quia nisi Dominus percusserit eum, aut dies ejus venerit ut moriatur, aut descendens in prælium perierit, propitius mihi sit Dominus, ut non mittam manum meam in christum Domini.

[† i.e. 1 Sam. xxv. 6.]

‡ Ex multis annis salvos faciens tuos, et omnia tua.

‡ Subjiciunt multi libri: Ex multis annis, &c. sed redundat meritoque sublatum est.

[‡ i.e. 2 Sam. vi. 12.]

* Dixitque David: Ibo, et reducam arcam [cum benedictione in domum meum.]

These words are not found in the Hebrew, Chaldee, or Greek, nor in many ancient copies, as Lucas Brugensis sheweth ^ain his *Annotations* upon the vulgar bible; and therefore as the same author saith in his ^b*Correctory*, "Our holy fathers of Rome have worthily omitted them." What he meaneth by these words, I know not; most evident it is, that Sixtus V., hath ratified and approved of these words in his bibles.

IV.

[Left out in our version.]

2 Reg. viii. 8.* "King David took full much brass, of the which Solomon made all the brazen vessels in the temple; and the brazen see, and the pillars, and the autar."

These words, as ^dLucas Brugensis noteth, do belong unto the First of Chron. xviii. 8.; they are neither in the Hebrew, Chaldee, nor Greek; and yet they are in sundry manuscripts, the Louvaine, and Sixtus' bibles.

V.

"Now therefore why speak ye not a word of bringing the king back." [The latter clause is omitted.]

2 Reg. xix. 10.† "How long ben ye still, and bringen not again the king? And the counsel of all Israel came unto the king."

These words are not in the old manuscripts by confession of the Louvaines; nor in the Hebrew and Chaldee, and therefore worthily omitted by Clement; although Sixtus and the Louvaines have taken them out of the Greek.

VI.

"A little sleep, a little slumber, a little folding of the hands to sleep."

Prov. xxiv. ult. ^f"How sleepest thou, slow man? what shalt thou rise from sleep? Sothely, thou shalt sleep a little, thou shalt nap a little."

Pope Sixtus, with the Louvaines, hath these words; which because they are not found in the old manuscripts, Hebrew, Chaldee, or Greek, pope Clement hath omitted. Lucas Brugensis citeth not so much in his *Correctory*.

^a Annot. 53.

^b Merito censuerunt Romani Patres hæc omittenda, quemadmodum clarum fieri potest ex notationibus nostris. *Rom. Cor.* p. 74.

[^c i.e. 2 Sam. viii. 8.]

^c De quo fecit Salomon omnia vasa ærea in templo: et mare æneum, et

columnas, et altare.

^d Non est hujus loci sed l. Par. xviii. 8. *Rom. Cor.* p. 75.

[† i.e. 2 Sam. xix. 10.]

^e Et consilium totius Israel venit ad regem.

^f Usque quo piger dormies? usque quo de somno consurges?

VII.

Sap. i. vers. penult. ^s“For rightfulness is everlasting and undeadly: but unrightfulness is getting of death.” ^{“For righteousness is immortal.”}

The divines of Louvaine, finding not these words in the original, nor in the best and ancient manuscripts, have worthily and wisely thrust them out of the text into the margin. Sixtus V., being wiser than they, hath restored them unto the text again; but his successor, pope Clement, hath reversed his judgment, and thrust them clean both out of the margin and out of the text.

VIII.

Habac. i. 3. ^h“Why beholdest thou despisers, and art still, whilst the unpitous man defouleth a rightfuller than himself? And thou shalt make men as fishes of the sea, and as creeping things, not having a leader.”

This sentence doth properly belong unto the 13th and 14th verses of this chapter, as Lucas Brugensis noteth, both in his *Correctory* and *Annotations**. They were first misplaced by error of some; the error followed in divers manuscripts; but by the Hebrew, Chaldee, and Greek books, it was easy for Clement to reform Sixtus and the Louvaine bibles.

“Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?”

IX.

Matt. xxiv. 41. [“]Tweyn in a bed, that one shall be take, and the other left.” ^[Left out in our version.]

About the taking or leaving of these words there is great variety of opinions: the copies Greek and Latin, the fathers of the east and west churches, popes against popes are divided; there is no agreement to be looked for. Henten had very wisely thrust them out of the text, being the words of Luke, and not of Matthew. Sixtus hath restored them unto the text again, but they staid there but a very little while, no longer than till Clement's bibles came forth.

^s Injustitia autem mortis est acquisitio.

^h Quare respicis contemptores et taces, conculcans impio justiore se? Et facies homines quasi pisces maris, et quasi reptilia non habentia ducem.

* Patres superfluere judicarunt: ut certe non sunt hujus loci, sed infra, v. 13. et 14. quod alias docuimus. *Rom. Correct.*

¹ Duo in lecto, unus assumetur, et unus relinquetur.

X.

[Left out in our version.]

Acts xiv. 6. ^k“And all the multitude was moved togider in the teaching of them. Paul and Barnabas dwelten at Lystris.”

These words, in Lucas Brugensis' opinion, are *not easily to be added; some Greek books have them, but in the better Greek and Syriac they are wanting. Sixtus hath them; Clement hath them not.

XI.

[Left out in our version.]

Acts xxiv. 18, 19. ^l“And they caughten me, and they crieden and saiden, take away our enemy.”

^mLucas Brugensis would persuade us, that Sixtus V., and Clemens VIII. did consent to remove these words out of the text, as superfluous and unnecessary; (and indeed, they are neither found in the Greek, nor in the Syriac, nor in all the manuscripts); but the contrary appears, namely, that Sixtus and Clemens did differ in opinion: for Sixtus hath put them into the text, and Clement the pope hath thence removed them.

XII.

[Left out in our version.]

John. Ep. 2. v. 11. ⁿ“Lo, I before seid to you, that you be not confounded in the day of our Lord.”

This sentence is adjudged to be superfluous by our holy Fathers, as Lucas Brugensis ^oobserves: and yet one of them hath authenticated it in his bible; to wit, Sixtus V. The divines of Louvaine, and the Greek copies, with Clement VIII. know no such thing.

^k Et commota est omnis multitudo in doctrina eorum. Paulus autem et Barnabas morabantur Lystris.

^{*} Non facile addenda sunt. In *Correct. Rom.* p. 325.

^l Et apprehenderunt me clamantes, et dicentes: Tolle inimicum nostrum.

^m Hæc ut superflus, auferenda Patres statuerunt. p. 329. in *Cor. Rom.* 248. *Notat.* 406. p. 84.

ⁿ Ecce prædixi vobis, ut in die Domini non confundamini.

^o In his *Correct.* p. 361.

*Flat Contradictions, or Contrarieties of Reading in the two
Bibles of Sixtus and Clement.*

I.

Exod. xxiii. 18. Clement, with the Hebrew, Chaldee, and Greek, readeth ^p“mine;” Sixtus with the Louvaines, ^q“thine:” which difference is noted by Lucas Brugensis.

“Thou shalt not offer the blood of my sacrifice with leavened bread.”

II.

Numb. xxxiv. 4. ^r“From the south.” Clement, Hebrew, and Chaldee. ^s“To the south.” Sixtus and the Louvaines, according to the Greek. The latter reading ^tis false.

“The south to the ascent of Akrahim,”
“from the south to Kadesh-barnea.”

III.

Deut. xvii. 8. ^u“Between leprosie and leprosie.” Clement and the Chaldee *Paraphrase*.

“Between blood and blood.”

Between ^v“Leproisie, and no leprosie.” Sixtus and the Louvaines. But ^wLucas [Brugensis] saith, “we must not read thus at any hand.”

IV.

Jos. ii. 18. ^y“Shall be a sign.” Clement and the Louvaines, according unto the Hebrew and Chaldee.

[These words are left out in our version.]

^z“Shall not be a sign.” Sixtus V. following herein Rabanus; but still, as his manner is, for the worse: for as ^aLucas Brugensis hath observed, “there must not be any negation in this place.”

V.

Jos. iv. 23. ^b“Your God.” Clement, Hebrew, Chaldee, Greek, and certain manuscripts.

“For the LORD your God.”

^c“Our God.” Sixtus, the Louvaines, and Arias Montanus. “But ^dthis must not be,” saith Lucas Brugensis.

VI.

Jos. xi. 19. ^e“There was no city which yielded itself

“There was not a city that made peace with

^p Mez. ^q Tuz.
^r A merlide. ^s Ad meridiem.
^t Alii ad meridiem male. *Luc. Brug. Cor.* p. 44.
^u Inter lepram et lepram.
^v Inter lepram et non lepram.
^w Nequaquam est addenda negatio. *In Cor.* p. 48.

^y Signum fuerit.
^z Signum non fuerit.
^a *In Cor.* p. 53. ^b Deo vestro.
^c Deo nostro.
^d Secundæ personæ non sunt mutandæ in primas.
^e Non fuit civitas quæ se traderet filiis Israel, præter Hevæum.

the children of Israel, save the Hivites." unto the children of Israel, but the city of the Hevites." Clement, the Hebrew, and the Chaldee.

"There was no city which betook not itself to the sons of Israel, out-take Evey, that dwelled in mount Gabaon." Sixtus, following the Septuagint and the manuscripts. 'But this reading is not so good.

VII.

Jud. xiv. 3. "Mine." Clement, Hebrew, Chaldee, and Greek.

"Is there never a woman among the daughters of thy brethren."

"Thine." Sixtus, the Louvaines, and Arias Montanus; setting down 'the second person for the first, which should not be.

VIII.

1 Reg. iv. 9. "To 'you." Clement, the Hebrew, and Chaldee. "To 'us." Sixtus, the Greek, and Pagnine.

"As they have been to you."

IX.

1 Reg. xx. 9. "Far be this from 'thee." Clement, the manuscripts, Hebrew, Chaldee, and Greek.

"And Jonathan said, Far be it from thee."

"Far be this from 'me." Sixtus and the Louvaines, by changing the second person into the first.

X.

2 Reg. ix. 11. "Upon my table." Clement, agreeing with the Hebrew, Chaldee, Greek, and the Louvaines.

"At my table."

"Upon thy table." Sixtus, according to ten manuscripts,

XI.

2 Reg. xxii. 36. "Thy mildness hath multiplied me." Clement, the Hebrew, Chaldee, and Greek.

"Thy gentleness hath made me great."

"My mildness," &c. Sixtus, the Louvaines, and most manuscripts.

XII.

3 Reg. vii. 9. "Outward." Clement, Hebrew, Chaldee, and Greek.

"And so on the outside toward the great court."

^c Non fuit civitas quæ se non traderet, &c.

^f Minus integre. *Luo. Brug. in Cor.*

p. 55.

^s Meo.

^h Tuo.

ⁱ *Luc. Brug. in Cor.* p. 62.

^k Vobis.

^l Nobis.

^m A te.

ⁿ A me.

^o Super mensam meam.

^p Super mensam tuam.

^q Mansuetudo tua multiplicavit me.

^r Mansuetudo mea, &c.

^s Extrinsecus.

"Inward." Sixtus, the Louvaines, and some manuscripts the clean contrary; "which must not be written."

XIII.

2 Esdr. iv. 22. "To us." Clement, the Hebrew, Greek, and five manuscripts.

"To you." Sixtus, the Louvaines, and one or two manuscripts.

XIV.

Psal. cxxxvii. 9. "Thy little children." Clement, Hebrew, Chaldee, and Greek, together with six manuscripts. "Happy shall he be, that taketh and dasheth thy little ones against the stones."

"His little children." Sixtus and the Louvaines. Which faulty reading is carefully to be avoided.

XV.

Prov. xix. 26. "He that destroyeth his father, or chaseth away his mother, is a lewd and shameful child." Clement, Hebrew, Chaldee, and Greek. "He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach."

"He that turmentith his fadir, and fleeth away from his modir, shall be full of evil fame, and be cursed." Sixtus and the Louvaines. Lucas Brugensis doth very well approve of Clement's correction: which, as his manner is, he would have to be thought to be done by joint consent of both popes.

XVI.

Sap. ii. 11. "Be our strength the law of rightfulness." Clement, the Greek, and the best, [i. e. six] manuscripts. "Let our strength be the law of justice: for that which is feeble is found to be nothing worth."

"Be our strength the law of unrightfulness." Sixtus and the Louvaines. This fault came by the inconsiderateness of the scribes and copiers out of books.

XVII.

Sap. iii. 16. "The sons of avowterers shall be in destroying." Clement and the Greek. "As for the children of adulterers, they shall not come to their perfection."

"The sons of avowterers shall be in perfection." The Louvaines.

ⁱ Intrinsecus.

^u Non est scribendum contrarium, *intrinsecus*.

^x Nobis. ^y Vobis.

^z Parvulos tuos. ^a Parvulos suos.

^b *Luc. Brug. in Cor. p. 138.*

^c Qui affligit patrem, et fugat matrem, ignominiosus est.

^d Qui—fugit matrem.

^e Rectè Romani Patres. *Luc. Brug. in Cor. p. 147.*

^f Sit fortitudo nostra lex justitiæ.

^g Injustitiæ.

^h *Lucas Brug. in Cor. p. 156.*

ⁱ In inconsummatione.

^k In consumptione: *Six.* In consummatione: *Low.*

XVIII.

"Seek not of the Lord pre-eminence."

Eccles. vii. 4. "Ask not of the Lord preheminnence." Clement and the Greek.

"Nile thou seek of a man leading." Sixtus and the Louvaines. Therefore it is not true, that both the popes did consent to the correction of this place.

XIX.

"Rejoice not over thy greatest enemy being dead, but remember that we die all."

Eccles. viii. 8. "All we dien, and wolen not come into joy." Clement, with twelve manuscripts.

"We wolen." Sixtus and the Louvaines. "We must beware of committing the like fault."

XX.

Eccles. xxi. 15. "Forsooth wisdom is, which is plenteous in evil." Clement, the manuscripts, and the Greek.

"Forsooth 'unwisdom is," &c. Sixtus and the Louvaines, 'reading it amiss.

XXI.

Eccles. li. 26. "I stretched my hands on high, and sorried for its folly. I directed my soul unto it." Clement and the Greek.

"I stretched forth my hands on high, and my soul shined in the wisdom of him; and he lightned my unkunnings." Sixtus and the Louvaines. This is a very faulty reading. "See Lucas Brugensis, both *Annotations* and *Corrections* of the Vulgar Bible.

XXII.

"Behold, they shall come forth unto you."

Ezech. xiv. 22. "They shall go in." Clement alone.

"They shall go out." Sixtus and the Louvaines, herein agreeing fully with the Hebrew, Chaldee, and Greek.

¹ Noli querere à Domino ducatum.

^m Ab homine. *Rom. Cor.* p. 175. Romani patres correxerunt à Domino Deo scilicet, quod vulgo legitur ab homine.

ⁿ Omnes morimur, et in gaudium nolumus venire.

^o Volumus. *Rom. Cor.* p. 176.

^p Est autem sapientia, quæ abundat in malo.

^q Insipientia.

^r Pro sapientia, quidam contrarium putaverunt esse corrigendum, insipi-

entia; sed male. *Brug. in Cor.* p. 184.

^s Manus meas extendi in altum, et insipientiam ejus luxi. Animam meam direxi ad illam.

^t In sapientia ejus luxit anima mea, et ignorantias meas illuminavit.

^u Hæc est germana hujus loci lectio, à multis vindicata mendis, Romanorum Patrum industria. *Rom. Cor.* p. 206. et *Notat.* 309.

^x Ingredientur.

^y Egre dientur.

XXIII.

Habac. i. 3. ^a“Why beholdest thou on men doing wickedly?” Clement, the Hebrew, and the Greek. ^b“Why dost thou shew me iniquity.”

^a“Why beholdest thou not on men doing wickedly?” Sixtus and the Louvaines.

XXIV.

Hebr. v. 11. ^b“This is a great word for to say, and not able to be expounded.” ^cClement, the Greek, and the Syriac, with ten manuscripts. ^d“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.”

“This is a great word for to say, and able to be expounded.” Sixtus. ^dSee Lucas Brugensis' *Annotations*.

XXV.

2 Pet. i. 16. ^e“Learned.” Clement.

^f“Unlearned.” Sixtus and the Louvaines. Lucas Brugensis, in his *Annotations* could not resolve this doubtful reading, for want of Latin copies. Since that time he resteth very well satisfied with the correction of Clement alone, ^galthough he doth seem to allude unto both the popes.

^g“For we have not followed cunningly devised fables.”

Errors in Numbers.

I.

Exod. xxiv. 5. ^h“They offered—calves to the Lord.” Clement, according with the Hebrew, Chaldee, and Greek, and four manuscripts. ⁱ“And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord.”

^j“They offered twelve calves,” &c. Sixtus.

II.

Exod. xxxii. 28. ^k“There fell in that day about three and twenty thousand men.” Clement. ^l“And there fell of the people that day about three thousand men.”

^a Quare respicis super iniqua agentes?

^a Quare non respicis? &c.

^b Grandis sermo, et ininterpretabilis ad dicendum.

^c Et interpretabilis.

^d Servanda est syllaba in, duplicata in voce, ininterpretabilis. *Rom. Cor.* p. 352.

^e Doctas. ^f Indoctas.

^g Egregiè correctores, *indoctas*, quod vulgò legitur, emendarunt. *Lucas Brug. in Cor.* p. 359.

^h Immolaveruntque victimas pacificas domino vitulos.

ⁱ Vitulos duodecim.

^k Cecideruntque in die illa, quasi viginti tria millia hominum.

* "About thirty-three thousand men." Sixtus and the Louvaines. But the Hebrew, Greek, and Chaldee, have but "three thousand," which is a far less number. The observation is 'Lucas Brugensis'.

III.

"And it came to pass after forty years." 2 Reg. xv. 7. "After forty years." Clement, Hebrew, Chaldee, Greek, [and Louvaines.]

"After four years." Sixtus. Some copies read five, some six. See 'Lucas Brugensis' *Annotations and Corrections*.

IV.

"And a bottle of wine."

2 Reg. xvi. 1. "One bottle of wine." Clement, Hebrew, Chaldee, Greek, and six manuscripts.

"Two bottles of wine." Sixtus and the Louvaines. But as Lucas Brugensis willeth us, 'we must take heed that we write not two for one.

V.

"And his songs were a thousand and five."

3 Reg. iv. 32. "A thousand and five." Clement and the Chaldee *Paraphrase*.

"Five thousand." Sixtus, following the Hebrew and the Greek. Of the which reading, "Lucas Brugensis willeth us to beware.

VI.

"And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahas king of Israel fifteen years."

4 Reg. xiv. 17. "Fifteen years." Clement, the Hebrew, Chaldee, and Greek.

"Five and twenty years." Sixtus, with the Louvaines, and most of the ancient copies.

VII.

"And three-score men of the people."

4 Reg. xxv. 19. "Three score men." Clement, Hebrew, Chaldee, and Greek.

* Quasi triginta tria millia hominum.

¹ In quibusdam legitur—*tria*: His postremis favent Hebræa, Græca, et Chaldæa. *In Corr.* p. 28.

^m Post quadraginta annos.

ⁿ Post quatuor annos.

^o Non est *quadraginta* mutandum cum *quinque*, nec cum *sex*, ac ne cum *quatuor* quidem. *Rom. Corr.* p. 77.

^p Utre vini.

^q Duobus utribus.

^r Pro utre non scribas duobus utribus, ut multi. *In Cor.* p. 77.

^s Quinque et mille.

^t Quinque millia.

^u Cave legas. *Luc. Brug. in Corr. rect.* p. 81.

^x Quindecim annis.

^y Viginti quinque.

^z Sexaginta viros.

^a“Six men.” Sixtus, the Louvaines, and most manuscripts.

VIII.

1 Paralip. viii. ult. ^b“A hundred and fifty.” Clement, ^{“An hundred and fifty.”} the Hebrew, and the Greek.

^c“A hundred [and] fifty thousand.” Sixtus, Louvaines, and most manuscripts.

IX.

2 Paralip. xiii. 17. ^d“Five hundred thousand.” Clement, ^{“So there fell down slain of Israel five hundred thousand chosen men.”} Hebrew, and Greek.

^e“Fifty thousand.” Sixtus, Louvaines, and Pagnine.

X.

2 Paralip. xxv. 5. ^f“Three hundred thousand.” Clement, ^{“Three hundred thousand.”} Hebrew, and Greek.

^g“Thirty thousand.” Sixtus, the Louvaines, and the manuscripts.

XI.

2 Paralip. xxxii. 29. ^h“He built cities for himself.” ^{“Moreover he provided him cities.”} Clement, Hebrew, and Greek.

ⁱ“He builded six cities,” &c. Sixtus, the Louvaines, and the manuscripts.

XII.

1 Esdr. ii. 66. ^k“Seven hundred.” Clement, Hebrew, and Greek.

^l“Six hundred.” Sixtus and the Louvaines.

XIII.

1 Esdr. ii. penult. ^m“Threescore thousand.” Clement, Hebrew, and Greek. See Lucas Brugensis' learned ⁿ*Annotations and Corrections*.

^o“Forty thousand.” Sixtus, the Louvaines, and the manuscripts.

^a Sex viros.

^b Centum quinquaginta.

^c Centum quinquaginta millia.

^d Quingenta millia.

^e Quinquaginta millia.

^f Trecenta millia.

^g Triginta millia.

^h Urbes ædificavit sibi.

ⁱ Urbes sex ædificavit sibi.

^k Septingenti.

^l Sexcenti.

^m Sexaginta millia.

ⁿ *Notat. 79. et Rom. Cor. p. 103.*

^o Quadraginta millia.

XIV.

2 Esdr. vii. 12. ^p“Two hundred.” Clement, Hebrew, and Greek.

^q“Eight hundred.” Sixtus and the Louvaines.

XV.

2 Esdr. vii. 21. “The sons of Hezechias, ^rninety and eight.” Clement, Hebrew, Greek, and thirteen manuscripts.

^s“Nine hundred.” Sixtus and the Louvaines.

XVI.

2 Esdr. vii. 66. ^t“Three hundred.” Clement, Hebrew, and Greek.

^u“Six hundred.” Sixtus and the Louvaines.

XVII.

“And slew in the camp about four thousand men.”

2 Machab. xiii. 15. ^x“Four thousand.” Clement, the Louvaines, and the Greek.

^y“Fourteen thousand.” Sixtus and the manuscripts.

XVIII.

“After some days.”

Mark ii. 1. “After ^aa few days.” Clement, the Greek, the Louvaines, and the Syriac.

^b“After ^aeight days.” Sixtus and the manuscripts.

XIX.

“With the fragments of the five barley-loaves.”

John vi. 13. ^b“Of five barley loaves.” Clement, the Louvaines, and the Syriac.

^c“Of five barley loaves and two fishes.” Sixtus; being blamed therefore by Lucas ^dBrugensis.

Notorious Differences by way of changing.

I.

“I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.”

GEN. xxiv. 24. ^e“I am the daughter of Bathuel, the son of Melcha, which she bare unto Nachor.” Clement, fifteen manuscripts, Hebrew, Chaldee, and Greek.

^p Ducenti.

^r Nonaginta octo.

^t Trecenti.

^x Quatuor millia.

^y Quatuordecim millia.

^z Post dies.

^q Octingenti.

^s Nongenti octo.

^u Sexcenti.

^a Post dies octo.

^b Ex quinque panibus ordeaceis.

^c Ex quinque panibus ordeaceis et duobus piscibus.

^d In Cor. p. 311.

^e Filia sum Bathuelis, filii Melchæ quem peperit ipsi Nachor.

"I am the daughter of Bathuel, son of Nachor, whom Melcha childed to him." Sixtus, the Louvaines, and some few manuscripts.

II.

Deut. xvii. 12. ^s"That man shall die that is proud, and will not obey to the heest of the priest, and to the sentence of the judge, that serveth in that time to the Lord thy God." Clement, Hebrew, Chaldee, Greek, and most manuscripts.

^h"That man that is proud, and will not obey to the heest of the priest, by the sentence of the judge, &c. he shall die."

This place is thus cited by Sixtus and the Louvaines.

Bellarmino, ¹Coccio, the ^kauthor of the *Defence*, and others, do make great store of this place, to prove the pope's super-royal power and sole judgment in controversies of religion. But if Bellarmine or any papist whatsoever, do think to make any benefit of this place, he is not only deceived, but accursed also, by the bull of Clemens VIII. But as a learned papist told a friend of mine, upon the like occasion, the bulls of popes are always *tremendæ*, but not *tenendæ*. For ¹Bellarmino, although he be commanded, upon pain of the greater curse, to reform his quotations, according to the late corrected Vulgar; yet he will not change his former reading, though it were never so corrupt; because on it is built a main point of popery, which would soon come to nothing if that vicious reading were taken away. I wonder that the cardinal doth refuse to obey his spiritual pastor here upon earth, at ^mwhose feet he is wont to prostrate both himself and his writings.

"And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die."

^f Filia sum Bathuelis, filii Nachor, quem peperit ei Melcha.

^g Qui autem superbiuit nolens obedire sacerdotis imperio, et decreto iudicis morietur homo ille.

^h Qui autem superbiuit nolens obedire sacerdotis imperio: ex decreto iudicis, morietur homo ille, &c.

ⁱ Tom. i. p. 850.

^k See my Lord of Winchester, in his *Book of Obedience*, p. 135, who hath

sufficiently declared the corruption of this place.

¹ Bellarmine reads "*ex decreto iudicis*," in three several places. *Disput. de Contr.* Tom. i. de verbo Dei. lib. iii. cap. 4. p. 39. Ib. de Rom. Pont. lib. iv. cap. 1. p. 209.

^m Ipsius summi Pontificis. Christi vicarii censuræ, non solum præsens opusculum, sed omnia scripta mea, lubens et volens submitto. Bell. *Apol. contra Barclaium*, p. 320.

"And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan."
 "And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep."

III.

Josh. iii. 17. "The people went towards Jericho." Clement, Hebrew, Chaldee, and Greek.

"The people went towards Jordan." Sixtus and the Louvaines, following the ancient manuscripts.

IV.

1 Reg. iii. 2, 3. "And at that time, as Ely lay in his bed, his eyes began to wax dim, that he could not see. And yere the light of God went out, Samuel slept in the temple of the Lord." Clement, Pagnine, and the Greek.

"It was done in a day, Hely lay in his bed, his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep." Sixtus and the Louvaines.

The reading seems to be very doubtful in the judgment of Lucas Brugensis; the ancient writers and commentators following, some the former, others the latter reading. In his *Annotations* he doth rather incline unto the latter reading. In his *Correctory*, he is resolute for the former.

V.

"Tidings came to Joab."

3 Reg. ii. 28. "Tidings came to Joab." Clement, Hebrew, Chaldee, and Greek.

"Tidings came to Salomon." Sixtus, the Louvaines, and almost all the Latin copies.

"In such variety of readings, it will be worth the while for a man to enquire which is the better reading. The more praise doth pope Clement deserve, which hath resolved this doubtful reading out of the originals, as Lucas Brugensis hath well observed in his *Correctory*.

• Populus autem incedebat contra Jericho.

◦ Contra Jordanem.

p Oculi ejus caligaverant, nec poterat videre: lucerna Dei antequam extingueretur.

q Oculi ejus caligaverant, nec poterat videre lucernam Dei, antequam extingueretur.

r Annot. 42. in Rom. Cor. p. 65.

• Venit autem nuncius ad Joab.

† Ad Salomonem.

u In hac librorum diversitate, quid potius sequendum sit, quæstio est non contemnenda. Luc. Brug. in Annot. 65.

x Retinendum est nomen Joab; lege Notationes nostras, p. 81. Notat. 65.

VI.

4 Reg. xv. 19. ^y“And Phul, the king of the Assyrians, came into the land.” Clement, Hebrew, Chaldee, and Greek. ^{“And Pul the king of Assyria came against the land.”}
^z“Phul, the king of the Assyrians, came into Thersa.”
 Sixtus and the Louvaines.

VII.

Judith i. 2. ^a“He made the wall’s breadth seventy cubits.” Clement and the Greek. ^{“And made the height of the wall seventy cubits, and the breadth thereof fifty cubits.”}
^b“He made the walls in height seventy cubits.” Sixtus and the Louvaines.

The words, *in altitudinem*, in Sixtus’ bibles, are printed in the same letter that the bible was, and pasted on very cunningly, where before it was *in latitudinem**: a manifest argument, first, of the incredible pains that Sixtus V. caused to be taken in setting forth of the bible most correctly: and yet, forsooth, they would persuade the world that it “was very negligently printed, and that he should therefore cause them to be reprinted again.

Secondly, ^dthat this correction proceeded of judgment, and was done of set purpose; so that it can in no wise be excused by the fault of the printer, or corrector: the corrector was himself; the printing of it a deliberate act: but hereof you may see elsewhere a more large discourse^e.

VIII.

Judith i. 2. ^f“In height, thirty cubits.” Clement and the Greek. ^{“And made the height of the wall thirty cubits, and the breadth thereof fifty cubits.”}

^g“In breadth, thirty cubits.” Sixtus and the Louvaines.

^y Veniebat Phul, Rex Assyriorum in terram.

^z In Thersam.

^a Fecit muros ejus in latitudinem cubitorum septuaginta.

^b In altitudinem.

^c [This is still to be seen in the copy preserved in the Bodleian Library, Oxford, and was observed by the Editor in collating the bible of Sixtus V., and Clement VIII., for the edition of the “Bellum Papale.”]

^e Animadvertens [i.e. Sixtus Quintus] non pauca in sacra Biblia preli vitio

irrepsisse, quæ iterata diligentia indigere viderentur, totum opus sub incudem revocandum censuit atque decrevit. *Præf. ad Biblia Clem.* [p. xxxviii. “Bellum Papale;” ed. 1840.]

^d Ea quæ res quomagis incorruptè perficeretur, nostra nos ipsi manu correximus, si qua prelo vitia obreperant, Sixt. in *Præf.* [p. xix. ib.] Nonne se pugnancia loqui vident?

^e Hereafter, in my *Apology for the Bellum Papale.*

^f In altitudinem.

^g In latitudinem.

IX.

"If my step
hath turned
out of the
way, and
mine heart
walked after
mine eyes."

Job xxxi. 7. ^h"If my heart hath walked after mine eyes." Clement, Hebrew, Chaldee, and Greek.

ⁱ"If mine eye have sued my heart." Sixtus, Gregory, and the Louvaines.

X

"My soul
thirsteth for
God, for the
living God."
[Psalm xlii. 2,
in our ver-
sion.]

Psalms xli. 3. ^k"My soul hath thirsted for God, even for the strong and living [God]." Clement, Pagnine, Hebrew, Chaldee, Greek, and fourteen manuscripts.

^l"My soul thirsteth to God, that is a quick well." Sixtus, the Louvaines, and the late bible, set forth by Fortunatus Fanensis: which being printed ^mso lately, sheweth in what account the Clement edition is with the Papists; that, notwithstanding so terrible a commination* threatened, dares to oppugn it so mainly and openly as he doth.

XI.

"It is a snare
to the man
who devour-
eth that which
is holy."

Prov. xx. 25. ⁿ"It is a destruction for a man to spoil the saints." Clement, eighteen manuscripts, and the Hebrew.

^o"Falling of man, is to make a vow to saints." Sixtus, the Louvaines, and the Greek.

There is on this place great variety of reading, as Lucas ^pBrugensis hath very learnedly observed, occasioned partly by the unskilfulness of the scribes, partly by the negligence of the readers in former times. The error proceedeth from the change of a letter or two, which, though it seem never so small a matter, yet there may lie as much in it as may concern the safety of a man's soul.

There be four different readings observed; the first, *devocare sanctos*; whereby is meant, "prayer unto the saints in heaven, to help us in our necessities." The second,

^b Si secutum est oculos meos cor meum.

ⁱ Si secutus est oculus meus cor meum.

^k Sitivit anima me ad Deum fortem vivum.

^l Sitivit anima mea ad Deum fontem vivum.

^m At Venice, 1609, in two Tomes. Bellarmine thinketh the reading of Clement to be the better. Tutò mutari posset, in *fortem vivum*. "Nam in Hebræo est [aperte לא ילך אחר עיניו] (*le-*

lohim leel chai)," ad Deum, ad *fortem vivum*, et in Græco est etiam πρὸς τὸν Θεὸν ἰσχυρόν.—In nostro facillè potuit mutari *fortem* in *fontem*, præsertim cum præcedat: "*Sitivit anima mea*." Ed.] Bell. *Disput. de Contr.* Tom. I. de verbo Dei. Lib. II. cap. 11. p. 27.

ⁿ ["A commination," i.e. "a denunciation of punishment."]

^o Ruina est homini devorare sanctos.

^p Devotare.

^p Annot. 185. et Rom. Cor. p. 147.

denotare sanctos; "to note and defile the saints with injurious and contumelious speeches." The third, *devotare sanctos*; either "to bind a man's self by a vow to persecute the saints," as the men did Paul in the Acts*, (in which understanding Bede and Salonius take the words,) or else, "to make a solemn vow unto them." Thus both Lyra and Hugo Cardinalis have expounded it. The fourth and last, *devorare sanctos*; "to devour good and holy men," that is, to spoil them either of their goods or of their lives: or, if you read, *devorare sancta*, the meaning is, "to abuse and alienate things consecrated unto good uses."

The first of these readings is not very probable, and very obscure, being unwarranted by the most or the best copies. The second, not unlike the former, being justly reprov'd by Jansenius. The third is a very common and received reading in most books, and hath some probability out of the Hebrew, Greek, and Chaldee; but yet the reading is very barbarous and foolish. The fourth and last, *devorare sanctos*, is most probable; found in the most, the most ancient, and most approved copies.

This is Lucas Brugensis' opinion "concerning these four several readings; a painful, learned, and as judicious an observer of the bibles, as ever wrote on their side. And yet to see the tyranny which the pope of Rome holds over men's judgments; he is compelled in his book of the *Roman Corrections*, to reconcile the different readings of Sixtus and Clement; a thing as impossible as to bring heaven and earth, east and west, light and darkness, truth and popery together."

XII.

Sap. vi. 11. "They that keep righteous things right-fully, shall be justified." Clement.

"They that keepen rightfulness, shall be deemed right-fully." Sixtus and the Louvaines.

"Wherefore set your affection upon my words; delect them, and ye shall be instructed."

There have been four mistakings about these words, as well as about the former. See Lucas Brugensis, both *Annotations* and *Corrections* of this place.

* [Acts xxiii. 12.]

q Qui—custodierint justa justè, justificabuntur.

r Qui enim custodierint justitiam, justè judicabuntur.

s Annot. 204. et Cor. Rom. p. 158.

XIII.

"The fathers
now sing-
ing out the
songs of
praise."

Sap. xviii. 9. "And that they should first sing the praises of their forefathers." Clement, four manuscripts, and the Greek.

"And sungen heryings to the fadir of all men." Sixtus and the Louvaines.

*The former reading is more agreeable with the Greek, and conformable unto the vulgar interpreter.

XIV.

"Neither
spared he the
place where
Loth sojourn-
ed."

Eccles. xvi. 9. "He spared not the pilgrimage of Loth." Clement.

"He spared not the pilgrimage of them." Sixtus and the Louvaines.

XV.

"And, lo,
my brook
became a
river, and my
river became
a sea."

Eccles. xxiv. 41. "As the course of a river." Clement.

"As the floud Dorix." Sixtus and the Louvaines.

*The copies vary in this place. Some read Dorix; some Diorix; some Dorax; and others, Vorax. The true reading is that of Clement, as Lucas Brugensis doth well declare in his *Annotations*, ^dand elsewhere.

XVI.

"The wisdom
of a learned
man cometh
by opportuni-
ty of leisure."

Eccles. xxxviii. 25. "The wisdom of a learned man cometh by using well his vacant time." Clement and the Greek.

"Write thou wisdom in the time of voidness." Sixtus and the Louvaines, contrary to the true meaning of these words.

XVII.

"The father
waketh for
the daughter,
when no man
knoweth; and
the care for
her taketh
away sleep:
when she is
young, lest
she pass away
the flower of
her age."

Eccles. xlii. 9. "A daughter is a secret watch of the father: and the carefulness that he hath for her taketh away his sleep, lest she should pass the flower of her age." Clement and the Greek.

^t Patrum jam decantantes laudes.

^u Patri omnium.

^x *Luc. Brug. in Correct.* p. 170.

^y Non pepercit perigrinationi Loth.

^z Non pepercit peregrinationi illorum.

^a Ego quasi fluvii Dyorix.

^b Ego quasi fluvius Dorix.

^c [See Eccles. 24. illud: "Ego quasi fluvius DORIX."] deberet corrigi; "Ego quasi fluvius DORIX," [ut est in Græco. Nam Dorix fluvius nusquam est." ED.]

Bell. *Disput. de Contr.* Tom. 1. de verbo Dei. Lib. 11. cap. 11. p. 27.

^d Vide *Correct. Rom.* p. 187. *Annot.* 272.

^e Sapientia scribæ in tempore vacuitatis.

^f Sapientiam scribe.

^g Filia patris abscondita est vigilia, et sollicitudo ejus aufert somnum, ne forte in adolescentia sua adulta efficiatur.

^s“An hid daughter of a fadir is waking, and business of him: she shall take away sleep, least peradventure she be made a vovtress.” Sixtus, and the Louvaines. ^hThis latter faulty reading is well mended by Clement.

XVIII.

Eccles. xlv. 17. ¹“God had respect unto Jacob, and for his faithfulness he was approved for a prophet.” Clement *.

^k“He saw the Lord of Jacob, and in his faith he was proved a prophet.” Sixtus and the Louvaines.

XIX.

Isaiah xlv. 11. ¹“I clepe a bird fro the east.” Cle-
ment, the Hebrew, and Greek. ^{“Calling a ravenous bird from the east.”}

^m“I call a just man from the east.” Sixtus. This reading is the worst of all others. The Louvaines thrust it into the margin, with a note of disgrace. Sixtus brought it into the text again; but Clement hath cashiered it for ever coming thither.

XX.

Jer. xvii. 9. ⁿ“The heart is deceitful of [or above] all things.” Clement, nine manuscripts, Jerome, Hebrew, Chaldee, and Greek. ^{“The heart is deceitful above all things.”}

^o“The heart of man is shrewd and unsearchable.” Sixtus and the Louvaines.

XXI.

Jer. l. 39. ^p“The dragons shall dwell with fawnd wild men.” Clement, being much commended for the correction of this place. ^{“Therefore the wild beasts of the desert with the wild beasts of the islands.”}

^q“The dragons shall dwell with foolish cut-throats.” Sixtus and the Louvaines.

^s Adultera.

^h *Luc. Brug. in Cor.* p. 200.

¹ Vidit Deus Jacob, et in fide sua probatus est propheta.

^k Vidit Deum Jacob, &c.

[[“] ἐπεσκέψατο κύριος τὸν Ἰακώβ.

4 MSS. and the Greek. *Bellum Papale*, p. 94. ed. 1840. Ed.]

¹ Vocans ab Oriente avem.

^m Vocans ab Oriente justum.

ⁿ Pravum est cor omnium. Hebraismus.

^o Pravum est cor hominis, et inscrutabile.

^p Habitabunt dracones cum faunis sicariis.

^q Habitabunt dracones cum fatuis sicariis.

XXII.

Baruch iii. 23. ^r“The merchants of Merrha, and Theman.” Clement, with the Greek. This place is well amended.

^s“The merchants of the earth, and of Theman.” Sixtus and the Louvaines.

XXIII.

Baruch vi. 26. ^t“And as to dead things, gifts shall be set before them.” Clement, the Louvaines, and the Greek.

^u“As to dead things, shoulders shall be put to them.” Sixtus.

XXIV.

^v“And I will turn thee back.”

Ezech. xxxix. 2. ^v“I, shall cause thee to go forth.” Clement.

^y“I shall deceive or seduce thee.” Sixtus and the Chaldee *Paraphrase*. Twenty-two manuscripts read, *Seducam te*, “I will bring thee back again.” See Lucas Brugensis, *Annot.*

XXV.

1 Macchab. xii. 19, 20. ^z“This was the copy of the letters, which Arius the king of Sparta sent unto Onias: Arius, king of the Spartans, unto Onias the high priest, sendeth greeting.” Clement*.

^a“This is rescript, [either again-writing of epistles] that Oniars the king of the Spartans sent: Oniars unto Jonathan the high priest, health.” Sixtus, and the Greek. ^bThe former reading is the truer.

XXVI.

1 Macchab. xv. 22. ^c“Ariarathes—and Lampsacus.” Clement. ^d“Arabes, and Sampsamas.” Sixtus and the Louvaines.

^r Negotiatores Merrhæ, et Theman.

^s Negotiatores terræ, &c.

^t Sicut mortuis munera eorum illis apponentur.

^u Humeri illis apponentur.

^v Educam te. ^y Seducam te.

^z Hoc est rescriptum epistolarum, quod miserat Oniæ: Arius, Rex Spartatarum, Oniæ sacerdoti magno salutem.

^a Quod miserat Oniars Spartiata-

rum: Oniars Jonathæ Sacerdoti magno salutem.

[* Ed. Lov. legit *Onias* pro *Onie*, delet *Arius*, et addit *Jonathæ*: ita—“Hoc rescriptum est epistolarum, quod miserat *Onias Jonathæ* sacerdoti.” *Bellum Papale*, p. 119. ed. 1840. Ed.]

^b *Luc. Brug. in Cor.* p. 254.

^c Ariarathi—et Lampsaco.

^d Arabæ—et Sampsamæ.

XXVII.

3 Reg. vi. 8.[†] “In the side of the house.” Clement and Pagnine, with five manuscripts.

“In the wall of the house.” Sixtus and the Louvaines.

“The door for the middle chamber was in the right side of the house.”

Thus, as you may perceive, I have noted the different readings of the Roman vulgar bibles. I have not observed all their ^scorruptions and contradictions by many: that labour were infinite and needless, both for learned and unlearned. For, as for the unlearned and ignorant in the Latin tongue, they may content themselves with these few notes, (I have shewed some in every kind): for the learned, if this do not satisfy them, I have fully treated of this argument in a set treatise, whereunto I refer them. The book was published some ten or eleven years ago; and because I perceive, that upon the publishing thereof, (although for awhile the papists seemed to pass it over in silence,) now at length they have gone about to excuse their popes, and accuse me of ^hheresy, lying, flattery, ignorance, and I know not what; I will crave so much liberty as to answer for myself, leaving all unto the indifferent reader, to be censured by him upon hearing of both parties.

[† i. e. 1 Kings vi. 8.]

^e In parte erat domus.

^f In pariete erat.

^g They amount to some thousands,

as may appear.

^h Hæreticus—*crassissimus* sycophanta—et calumniator. *Greta. Append. 2.*

ad lib. 2. Card. Bell. p. 1060.

AN
APOLOGY OR DEFENCE
 OF THE
BELLUM PAPALE.

IN the year of our Lord 1600, it pleased God to move me to the setting forth of my observations on the ^atwo vulgar bibles, published at Rome by Sixtus V., and Clement VIII. The book containeth nothing but a matter of labour, and the labour is chiefly seen in a diligent and faithful collation of those two bibles, from the beginning unto the end.

The occasion that first drew me to undergo so troublesome and toilsome a work was this: a year or two before the printing thereof, (and not many years after Cale's voyage,) it so fell out by God's providence that I met with the bible of Sixtus, in a stationer's shop. And having read the preface, and viewed it well, considering the singular care that was taken in the mending of it; ¹the supreme authority whereby it was done; the parties employed in the doing of it; the chief pastor of the church sole judge of all controversies; his assistance of ^aa college of cardinals; help of the best learned men that could be gotten throughout all Europe; of rare manuscripts; ¹the best printed copies; use of origi-

^a The first bible was printed at Rome, 1590. The second, ib. 1592.

¹ Ad nos in ejusdem Petri Cathedra, in qua ejus vivit potestas, et excellit auctoritas, Deo sic disponente, constitutos, totum hoc judicium propriè, ac specialiter pertinere, &c. *Sixtus in Pref.*—Adeo, ut in hoc laboriosissimæ emendationis curriculo, in quo operam quotidianam, eamque pluribus horis collocandam duximus, aliorum quidem labor fuerit in consulendo, noster autem in eo, quod ex pluribus esset optimum, deligendo. Ib.

^a Ad ejus curam, Congregationem

aliquot Sanctæ Romanæ Ecclesiæ Cardinalum, et insigne Collegium doctissimorum virorum fere ex omnibus Christiani orbis nationibus, et celeberrimis studiorum Generalium universitatibus, amplis, opulentisque redditibus dotatum deputavimus. Ib.

¹ In hac autem germani textus per investigatione, satis perspicuè inter omnes constat, nullum argumentum esse certius ac firmitus, quam antiquorum, probatorumque codicum Latinorum fidem, quos tam impressos, quam manuscriptos, ex Bibliothecis variis conquirendos curavimus. Ib.

nals and fathers; correction of it both before and ^mafter the printing; employment of correctors and compositors for the same purpose. ⁿLastly, the approbation of it by the church, and in the church to be read, forbidding ^oall other bibles, how little soever swerving from this, to be read; commanding them, ^pwhether printed or written, to be made away; or at the least to be made of none effect, and not to be accounted of in respect of this.

Reading this, and a great deal more which is there written, in confidence and full assurance of the correction and perfection of this bible, I made haste home to fetch a bible of Henten's, which it was my chance to buy of a soldier that was at the sacking of Calais, whose booty was books. Having brought it to the bookseller's shop, I began to compare it with that of Sixtus, to see whether this bible, which came out of the college of Jesuits at Cadiz, were thus corrected, as was commanded, in a most straight manner, ^qunder the greatest pain that can be laid upon a christian soul.

I had scarce gone over three verses of the first chapter of Genesis, but I found that the Jesuits had learned of their chief Jesuit, Cardinal ^rBellarmino, not to esteem of any bible more than shall serve their turn, nor of any excommunication that shall cross their purposes. This bible, though it did reasonably well agree with that of Sixtus in some places,

^m See *Angel. Rocca, in Bibliotheca Vaticana*, p. 229. Eaque res quo magis incorruptè perficeretur, nostra nos ipsi manu correximus, si qua prelo vitia obrepserant. *Sixt. in Pref.*

ⁿ Decernentes eam prius! quidem universali sanctæ Ecclesiæ, ac sanctorum Patrum consensione, deinde verò Generalis Concilii Tridentini decreto—comprobatam—in omnibus Christiani orbis Ecclesiis legendam evulgamus. *Ib.*

^o Libri imprimendi sunt juxta illud, (exemplar in Typographia Vaticana) ne minima quidem particula mutata, addita, vel detracta. *Ib.*

^p Cæterum, si manuscripta, vel impressa Biblia hujus etiam vulgatæ Editionis, ob characterum venustatem, seu ob aliquod insigne Codicis ornamentum, sive ob impressionis præstari-

tiam, vel ob notationes ad marginem scriptas asservantur, et juxta nostrum hoc exemplar emendata non fuerint, ea in iis, quæ huic nostræ Editioni non consenserint, nullam in posterum fidem, nullamque auctoritatem habituram esse decernimus, ac declaramus. *Ib.*

^q Majoris excommunicationis sententiam eo ipso incurrit, à qua, nisi in mortis articulo constitutus, ab alio, quam pro tempore existente Romano Pontifice absolvi non possit. *Ib.*

^r Bellarmine hath not reformed his books of controversies, according unto the Clement bibles, but makes use of the former bibles. See the place, Deut. xvii. 8. Sometime he follows the originals, and leaves both Sixtus and Clement in the plain field, as they say.

yet it did differ in others: and for the verses, throughout all the books of holy scriptures, he had so divided the chapters, that no one verse agreed with the verses of my Hebraic bible.

What reason his holiness had to change them I cannot learn, nor guess at; but, espying this difference, I inquired further of the stationer, whether there were any later bible extant to be bought. He told me there was, and directed me where it was to be seen. I delayed no time till I had gotten that into my hands also. And it fell out to be the bible of Clement VIII., in quarto, 1593, *Romæ*. I was very glad that I had met with this bible, because my mind ever gave me, that Sixtus V. was too confident and earnest in the defence of his bibles. My conjecture happened to be truer than I was aware; for I found, by a diligent comparing of both bibles, that the two popes did notoriously differ amongst themselves, not only in the number of the verses, but in the body of the text, and in the prefaces and bulls themselves. I should hardly have believed so much, unless I had seen it with mine eyes; but *quod vidimus testamur*.

Hereupon I thought good to fall presently to a serious and due examination and collation of both bibles. I gathered my collections into a small book, and presented them unto the 'archbishop then living, now of blessed memory, by whose authority and intreaty of friends the book was printed at London, with this title in Latin; *Bellum Papale, sive Concordia discors Sixti V., et Clementis VIII., circa Hieronymianam Editionem*. "In English thus: The Wars of the Popes amongst themselves: or, a disagreeing agreement of Sixtus V., and Clement VIII., about the Jerome bibles.

This book of wars, or jars rather, of their two popes, was mentioned the same year in the catalogue of the mart books, by the forwardness of the printers, whom yet I had no reason to blame; for if it were well and truly done, it

* I borrowed it of Dr Robinson, then the careful Provost of Queen's College in Oxford; now the most Reverend Bishop of Carlisle.

† Dr Whitgift, Archbishop of Canter-

bury.

‡ *Londini*, excudebat Geo. Bishop, Radulphus Newberie, et Rob. Barker, Anno 1600, in 4to.

might be the better known and bought ; if otherwise, it might be the sooner known and reformed. Every year after I began to hearken after some pamphlet or other in answer of it : but I see it is not so easy a matter to reconcile the two popes, and to answer the open contradictions, or to salve the infinite repugnances that are in it. It is a matter of fact, it cannot be denied ; it is appertaining unto a question of faith, wherein the pope's decision, though it be peremptory and minatory, *Sub pena majoris excommunicationis*, yet cannot be approved. But after long expectation, in the end steps forth James Gretser, the Jesuit, Cardinal Bellarmine's greatest advocate, and he, in his second appendix to Bellarmine's second book, *De verbo Dei*, will be the man that shall answer all comers and all objections ; how wisely, I leave it to be considered by indifferent papists ; **Cedo quemvis Judicem*. And, although he had railed at and reviled me, and divers of eminent place in and out of this land, yet for my promise sake, and in remembrance or imitation of Him, who "when he was reviled, reviled not again," I will forbear to use any indecent, immodest, and irreverent speeches, as he doth, but with modesty and full satisfaction address myself unto the Jesuit's objections.

The first quarrel that he picks to my book, is to the title page ; he saith, I have given it "an horrible title. "Whom would it not amaze to hear these words, *Bellum papale*?" I must confess the Jesuit speaks truer than he is aware, though he speak it but in a scoffing manner : the title is as the book, an horrible title, and a terrible book unto the papists. In this war, their *head hath been so foiled, and their church so deadly wounded, that all the balm in Gilead will not cure them. For what talk is there of peace or hope of amendment, as long as the two popes, the holy fathers of the church, are at as great enmity as the two brothers were in the tragedy ? We have here, not *fraternas*, but *paternas*, *acies*, one pope against another ; Sixtus against Clement, Clement against Sixtus, disputing, writing and fighting

* P. 1058.

2 "Horrisco titulo inscripsit, *Bellum papale* : Sive, concordiam discordem,

Sixti Quinti et Clementis Octavi, circa Hieronymianam editionem. p. 1058.

* Sixtus V.

about the Jerome's bible. Again, this war is not of a short continuance, containing some few skirmishes and bickerings; but like the war of Troy, or rather worse than that, (to turn his jesting into earnest); ^b“*Exstitit papale hoc bellum Trojanum longe gravius, periculosius, et funestius.*” For, I pray tell me, where is the man, that will undertake to reconcile the two popes, and make them shake hands? “*Dic quibus in terris, et eris mihi magnus Apollo?*” Gretser is too weak a man to bear so great a burden; too shallow a fellow to dive into so deep controversies. He that would take this task in hand, had need be another ‘*Apollon*, an eloquent man, and well instructed in the bibles; which it seems our Jesuit is so ignorant of, that I have great cause to doubt whether ever he saw the Vulgar bible set forth by Sixtus V. For, if he had seen, read, and observed it well, he would not have dared to have charged it with so many literal, material, and typographical faults: whereas, Sixtus V. himself, a man to be believed (I suppose) before all the Jesuits of the world, (especially when he speaks, *de certa scientia, et apostolica plenitudine*; “of his certain knowledge and apostolical fulness,”) sitting in his chair, judicially and deliberately pronounceth that ^dhe did use all possible diligence to cleanse and purge the bibles most exactly and accurately from all error, that had any ways, or at any time, crept into it. And this he did perform with his own hand, both before and after the press. For, although he used the help of certain learned cardinals, appointed to oversee the ‘*Vatican* print, ^ethe best of all others, both for the fairness of the letter, goodness of the paper, readiness of the compositors, and exactness of the correctors: yet there was no sheet printed off, before either the proof, or the re-

^b Ib. p. 1058.

^c Acts xviii. 24.

^d Hanc denique editionem à variis, qui vitio multorum irrepserant, erroribus accuratè emendavimus, et purgavimus, atque in pristinam veritatem summa diligentia restituimus. *Sixt. in Præfat.* Eaque res quo magis incorruptè perficeretur, nostrâ nos ipsi manu correximus, si qua prelo vitia obrepserant. *Ibid.*

^e *Ang. Roccha.*

^f Hæc Typographia Apostolica Vaticana, et elegantia ac varietate, ingenitque characterum copia—necnon characterum pulchritudine ac bonitate, aliisque rebus imprimendi arti necessariis, cæteras Typographias longè antecellit, viris eruditissimis ad exemplaria quod caput est, recognoscendis. *Ang. Roccha, Append. Bibl. Vat. p. 414.*

vise (as they call it) was brought unto him: and after all this, if so it chanced that any fault had escaped them all, (for the best observer of the print is sometimes overseen,) he ^ccorrected the faults of the print with his own hand, before the books were distributed. If you desire further proof of this matter, because it may be his holiness was either too lavish, or too sparing in uttering of his own commendation, you shall see a real probation hereof out of the pope's Vatican, wherein, (in a very fair inscription or device,) you may read these words in letters of gold:

Sacram Paginam ex Concilii Tridentini præscripto quam emendatissimam divulgari mandavit.

In honour of Sixtus V., that commanded the holy Scripture to be most diligently and correctedly printed, according to the prescript form, set down by the Council of Trent, this inscription is placed.

^bThis inscription, (as Angelus Roccha expoundeth it,) is the fourth inscription in the Vatican, set there for an everlasting monument of that wonderful and truly apostolical care which Sixtus V. took in the printing and correcting of the Vulgar Bibles, according to the prescript form of the Council of Trent; whereunto he bent all his endeavours, and employed the strength of his wit and understanding: and, as I verily am persuaded, such and so great were his pains,

^c Nostra nos ipsi manu correximus, si qua prelo vitia obrepserant. Sixt. in *Præfat.*

^b Quarta quæ sequitur Inscriptio ingentem indicat curam, et verè Pontificiam, quam Sixtus V. toto suscepit conatu pro Bibliis vulgatæ editionis emendandis, et imprimendis juxta Concilii Tridentini præscriptum. Quæ in re præstanda tot ac tantos die noctuque perpassus est labores, quantis unquam verbis explicare nemo posset, ut mihi persuadeo, qui hujus generis labores re ipsa videns non semel tanquam oculatus testis obstupui. Universa enim Biblia, antequam prelo committerentur, ad verbum perlegit, etiamsi quotidie in omnes totius Christiani orbis

curas, et ^cgravissimas quidem totus incumberet, et in dies singulos, res sanè pias, et heroicas, ac Pontifice dignas produceret. Sacrosanctam igitur paginam perlegit universam, et emendavit. Atque ita, ut omnes Sacri Codices, juxta ejusdem Concilii Decretum cum omnibus suis partibus legantur, prout in Ecclesia Catholica legi consueverunt, et in veteri vulgata Latina Editione habentur. Nec eo contentus, universa item Biblia sic emendata, et recenter impressa de integro perlegit, ut omnia fideliter recognita in lucem prodirent. Quam rem *Inscriptio*, quæ infra legitur, apertis hisce verbis breviter patefacit. *Ang. Roccha, Bibliotheca Vaticana*, p. 229.

both by day and night, that they cannot be sufficiently recounted of any man. I was well acquainted with his labours in this kind: I have oftentimes observed them with a very diligent eye, wondering with myself how he could endure it. For, he read over every word of the bible before the books were printed, (although he were daily pressed with all the weighty business of the whole christian world, and did effect many godly, heroical, and pontifical acts). So then, he diligently perused and corrected every page of the holy bible, so as every book thereof might be read, according to a decree of the Council of Trent, with all his parts, as they have been usually read heretofore in the catholic church, and are at this present contained in the old Vulgar Latin Bible.

Neither was this sufficient. To shew his worthy pains, when the bibles, thus by his care and diligence amended, were newly printed, he reviewed them sheet by sheet, that he might be sure to have them well and faithfully printed before their coming abroad into the world: which thing is plainly declared unto us by this inscription following.

Now, what can be said more to this purpose? Shall we, notwithstanding all this that hath been spoken by Sixtus for himself, or by Angelus for Sixtus, and confirmed by an elegant inscription in the Vatican, which thousands can witness to be true, say, as Baldwine the Jesuit doth, that the bible was begun to be printed, but never finished? or as Gretser, and divers other learned papists do, that “¹Sixtus V., being very much offended with such a number of faults as he found in the bibles, was fully purposed to go over the bible once again, and to have it printed more circumspectly and carefully. Being thus well minded, suddenly he dies before he could accomplish his desires, and perfect the work. So then, what Sixtus intended, but could not bring to pass, Clement VIII. hath since that time fully finished,

¹ Biblia priora que Sixtus ediderat —ipsemet Sixtus sub incudem revocare, et accuratius recognoscere decreverat; offensus mendarum quæ irrepserant multitudine. Quam tamen cogitationem suam præpropere morte abreptus reipsa perficere non potuit. Quod ergo Sixti consilium imperfectum mansit,

tandem Clemens Octavus perfecit; et mentem voluntatemque Sixti ad rem contulit; recognitis illis Sixtinis Bibliis; quæ causa, cur et Sixti nomen præscriptum gerant in hunc modum: Biblia Sacra vulgatæ Editionis Sixti Quinti, Pontificis Maximi, jussu recognita atque edita.

effecting that which Sixtus so much desired, to wit, the recognition and revision of his bibles. And this is the cause why they are called Sixtus's bibles to this day; as is further manifested in the title page. The holy bible of the vulgar edition, by Sixtus' V., chief bishop, [and pope of Rome,] authority, revised and reprinted."

In these words of the Jesuit, we have many loud and lewd lies, as I should think, under correction of others. First, I would fain know of the Jesuit, whether there be any one typographical fault in all the bible, from Genesis unto the Apocalypse, which is not ^kcarefully amended, either by Sixtus himself, or some other; sometimes by the pen, if the correction were not great, sometimes with pasting on of whole words: and a very laborious work it was, no doubt, to go over so many thousand bibles as were then printed. I have seen four or five, and they are all in like sort very exactly mended; I have noted the places in my ^lpreface to my "Book of the Wars." If this be true, what madness then is it to say, that he found such a multitude of faults, that there was no remedy left, but to revise and reprint the book again?

Yet welfare another ^mlearned Jesuit that had been at Rome, and heard the case disputed, who ingenuously confessed unto me upon occasion of conference, that this bible of Sixtus was in truth printed fully according unto Sixtus' mind: that he was a resolute pope, and withal, a man full of passion and stomach, and therefore subject unto error and misunderstanding; that he intended to have decreed these bibles, and no other, to be authentical copies: from which there should be no appeal, no varying or change, in sentence, word, syllable, letter, or accent. Which decree, if it had been ratified, as it was resolved upon, then this mischief would have ensued, that the pope, which is supreme judge of all controversies, might have erred judicially in a matter of faith;

^k To go over many thousands of copies, and to mend the bibles in twenty-six places, either by pasting on words printed, or else correcting them with a pen, is an argument of very exact care; the like I suppose cannot be shewed again.

^l Index locorum manu ipsius Sixti V., vel aliorum post impressionem correctorum.

^m Dr Norrice, the Italian doctor, told me so, conferring with him in Bocardo at Oxford.

which if it be once granted, then farewell popery: but Almighty God being merciful to the church, in preserving the visible head thereof from all danger of erring, to the utter overthrow of his church, against which the gates of hell shall never be able to prevail, took the good pope Sixtus out of this world in a bad mind. But this excuse of a prompt and ready doctor of their side will not serve, no more than the former; for Sixtus V. lived to see the printing of his ^abibles fully ended; his declaration or decree for authorizing of them was made; the bull extant; the cardinals liked well of it; the church approved it; and all men applauded it; the books were sent into most parts of Christendom; there were brought divers copies into England: and therefore, in no wise it may be said with our doctor, that Sixtus would have decreed some such matter, but was prevented, partly by death, but chiefly by God's especial providence. Doctor Bishop, to excuse the matter, acknowledgeth the decree; but withal affirmeth that he decreed it as a private doctor, not as pope. But I have heard it acknowledged by ^oanother of riper judgment, that the bible was indeed printed, and the bull provided, but never proclaimed; as with us it may so happen, that a proclamation may be printed, and staid before it be sent abroad, by the wisdom of the council. This answer, though it be more probable, yet it is easily avoided, because both bull and bibles are in many men's hands. And it is more than probable, that if they had any such meaning, they wanted not means, nor opportunity to have staid it before the coming forth. For if Sixtus had willed the revocation of the bibles, and retraction of the bull, how cometh it to pass, that there are so many copies in England, Germany, and other countries? For before the coming forth of Clement's bibles, who ever heard of any countermand from either Sixtus V., Gregory XIV., Urban VII., or Innocent IX. to the contrary? Yet methinks of so many popes, (though of short continuance

^a Ad laudem igitur et gloriam omnipotentis Dei—statuimus, ac declaramus, eam Vulgatam sacræ—paginæ Latinæ editionem—censendam esse hanc ipsam, quam nunc, prout optime fieri potuit, emendatam, et in Vaticana Ty-

pographia impressam—legendam evulgamus. *Vide supra.*

^o Dr Bagshaw, in a private conference at the Three Golden Anchors, near Newgate Market.

in their popedom,) one or other might within the space of two or three years, have recalled them, as Clement doth, *Sub pœna majoris excommunicationis*. Therefore, in my opinion, ^pMr B. a chief man amongst them, is the truest of all others: for, though he seem to shift the matter, as others do, by affirming the bible of Sixtus to be misprinted, and scarce agreeable with the copy which he sent to be printed; yet admitting this to be his, for his part, he doth give more credit to this latter of Clement VIII., than to the former of Sixtus V.; an opinion which is to be embraced by all, both protestants and papists, *Contra omnes gentes*. "If it be so," saith the ^qJesuit, "that he thinks the latter bible to be the truer, and speaks so well of it, why then does he rail and rave against both the popes, and fare* as if he were mad?" My answer is easily framed; "I am not mad," (as ^rthe blessed apostle sometimes said unto Festus upon the like occasion,) "but I speak the words of truth and soberness." Neither was it ever thought to be ^sthe trick of a flatterer, to call *scapham*, *scapham*; but rather the clean contrary: a virtue always needful, if it be joined with discretion. But why did I challenge both popes of gross folly, and ridiculous dissonancy and difference? My reason was plain: first, for Sixtus, it was exceeding great folly to pronounce his sentence, *tanquam ex tripode*; binding his successors, and all the world besides to his bible: which by the very sight of the marginal notes in the Louvaine bibles, or the *Annotations* of Lucas Brugensis in the latter end of them, were the worst of all others. For, notwithstanding the Hebrew, Chaldee, Greek, and sundry good manuscripts, what hath he done else, but as it is in the book of the ^tPreacher, "set the servants on horseback, and made the princes to go on foot"? Or rather lamed them for ever walking abroad, by taking the worse reading into the text, and banishing the better for ever,

^p Talking with him at the Clinke.

^q Si tam magnificè de Clementis editione sentit; cur paulò post duos hosce Pontifices immanissimis convitiis proscindit ac lancinat? Cur Bacchæ instar sic furit et bacchatur? *O ridendam discrepantiam et crassam stultitiam Pontificum Romanorum. Grets.*

Ib. p. 1060.

* ["fare;" i. e. "seem."]

^r Acts xxvi. 25.

^s Quomodo non crassus, vel potius *crassissimus* sycophanta es et calumniator. Ib. p. 1060.

^t Eccles. vii. 10.

(as he thought,) coming into the text or margin. But *homo proponit, Deus disponit*: "the pope purposed, and God so disposed it," that within the compass of two years, the true reading was restored and the false reversed, by the judgment of a pope altogether as learned, but far more "modest than himself; his, though not immediate, yet within few years, successor, Clement VIII. But albeit, he deserved great commendations, for 'mending the bibles according to the originals, (a thing which no pope before durst undertake, either because they have maintained this absurd position, that the Hebrew and Greek should ever be corrected by the vulgar Latin, rather than the Latin by it; or else, because they 'would not give any distaste, offence, or grievance unto the common sort, which had been of a long time wedded to these errors). Yet certainly, it was no very wise part in him, to cloke his correction of these gross errors and absurdities, under the pretence of mending 'the faults which had escaped the press, in the printing of Sixtus' bibles. And to colour this untruth the better, all is said to be done 'by Sixtus V.'s authority and procurement: a matter as apparently untrue, as any thing can be in the world: for, if Sixtus did ever will that any such thing should be done, where is the warrant to be seen? Did he know that some of his bibles were dispersed abroad? why then did he not recall them by some public edict? If he did not know it, then was he very much to be blamed for so negligent keeping of so great a *depositum* committed to his charge; but whether he did or no, if it were not done with his privity, authority, and approbation, what then makes that glorious

* Sixtus is resolute for his bible, that it is most exquisitely done, and to be followed; "ne minima quidem particula mutata, addita vel detracta." In the preface to the Clement bibles, we read these words; Accipe igitur Christiane Lector,—veterem ac vulgatam sacre Scripturæ Editionem, quanta fieri potuit diligentia castigatam: quam quidem sicut omnibus numeris absolutam, pro humana imbecillitate affirmare difficile est, ita cæteris omnibus, quæ ad hanc usque diem prodierunt, emendatorem, purioremque esse, minime dubitandum.

* He hath corrected the vulgar bible in above 2000 places, according to the Hebrew and Greek, when the contrary reading was established by Sixtus V.

† Ad offensionem populorum vitandam.

‡ Animadvertens non pauca [in sacra Biblia] preli vitio irrepsisse, quæ iterata diligentia indigere viderentur. *Præf. in Bibl. Clem.*

§ Biblia Sacra vulgatæ Editionis Sixti V. Pontificis Maximi jussu recognita atque edita *Rome*—1592.

inscription in the Vatican? which will remain as a perpetual shame of Sixtus, or Clement, or both.

Thus, I trust, the Jesuit will press this point no further, to the discredit of both their popes: for Henten and the Louvaine Bibles, (because R. Stephens and his edition is now misliked by the papists, not so much for the text, as for his marginal observations,) the Jesuit ^bcannot but commend their industry, though he do in nowise approve of their bibles. Why so? because the better is to be approved before the worse—the latter before the former; that of Clement before these of Henten, or the Louvaines. ^cAnd for that the correction and emendation of the bibles doth principally belong unto the apostolic see, and not unto any other, though never so famous and renowned universities throughout the world.

In these words are contained two points; the first, that the better is to be preferred before the worse, which I think every man will confess to be most true; the second, that the care of mending and correcting the bibles, doth principally belong unto the see apostolical; which I think no understanding papist will ever grant, when he shall consider how foully they have missed, both of them; Sixtus, of rashness, in allowing that for good, which was bad; Clement, of negligence, in mending some few places which were bad, though he left many thousand places unamended; which by the same rule of reason, (because they are otherwise found in the originals,) might very well at the same time, with one labour, have been corrected. For, although the cardinals, with most of the ^dlearned of their side, have mainly stood upon this point, that the bibles, though faulty through error of the scribe, or rashness of the printer, or likeness of words

^b "Et Hentenli et Lovaniensium laborem et industriam suscipimus, suscipimus, laudamus et admiramur; interim id, quod absolutius et perfectius est, anteponimus." *Gretser*, Ib. p. 1059.

^c Quid sacrarum literarum ultima et authentica emaculatio et recognitio primariò pertinet ad Sedem Apostolicam; non ad ullas alias, quantumvis

celebres et toto Christiano orbe decantatas, Academiæ, &c. Ib. p. 1059.

^d In hac tamen pervulgata Lectione sicut nonnulla consulto mutata, ita etiam alia, quæ mutanda videbantur, consultò immutata relicta sunt; tum quod ita faciendum esse ad offensionem populorum vitandam sanctus *Hieronymus* non semel admonuit: tum quod facili, &c. *Pref. ad Bibl. Clem.*

or letters, be not to be corrected; as well ^e*Ad offensionem populorum vitandam*, for fear of offence, as in regard of the number of them, which is but small: yet with a *non obstante*, pope Clement hath, upon the sight of the Louvaine bibles, with the marginal annotations, (containing for the most part the better reading,) mended without fear of any man, or scruple of conscience, not so few as two thousand places. And because ^fIsidorus Clarius hath noted eight thousand places erroneous in the vulgar bible, the divines of Louvaine, and Joannes Benedictus have observed above twice as many differences, from the original Hebrew and Greek fountains. If Paulus V.^{*}, the now pope, will take the pains to reform these also; in my judgment, he shall do a work very acceptable unto the whole christian world, both protestant and papist. For I am of St Isidore's mind, that this translation, be it Jerome's, or whose it will for me, is, (where it doth not differ from the Hebrew,) ^gworthily to be preferred before all others, for the due reading of the words, and clearness of the sentences. But to conclude, take it as now it is, and hath for many hundred years so remained; I say of the interpreter, as sometimes one said of Origen, *Ubi bene, nemo melius; ubi male, nemo pejus*: it is the best and the worst translation that ever I saw.

You have heard the Jesuit's objections against my preface; you see how weakly and wickedly he doth go about to justify their two popes; let us now descend unto some particular exceptions, which he hath taken unto my book.

^hFirst, "You lie," saith he, (for that is his ordinary language,) "in that you say, that the reading of *ipsa*, "she," for *ipse*, "he, shall bruise thy head," is false: it is the truer reading."

^e Quam sit vitanda omnis novitas etiam in Translationibus, declarat vel cucurbita Ionæ à D. Hieronymo versa in hederam; ut alias rationes gravissimas omittam. Leon. Less. *de Anti-christo*, p. 129. Summa cura (Pontificis Romani) ut nihil in eo innovetur, nihil mutetur. Ib. 130.

^f In *Præf. Bibliorum*.

[^{*} Paul V. was pope from A. D. 1605

to 1621. The first edition of this book was published, A. D. 1612. ED.]

^g Merito cæteris antefertur. Nam et verborum tenacior, et perspicuitate sententiæ clarior est. S. Isidor. lib. vi. *Etym.* c. 5.

^h Mentitur deinceps Calvinista, viti-
osum esse in editione Clementis illud
Geneseos tertio: *Ipsa*, pro *Ipse*. Gret-
ser. p. 1060.

Here, I pray observe, that this fellow, which talks so much of lying, is taken tripping himself in the very words. I said not that the reading of *ipsa* for *ipse* was vicious and faulty, (though I might say it with a very safe conscience,) ¹but that amongst many slips of Clement, and words which have escaped his correction, this is one, which yet remaineth uncorrected; whereas it should have been mended with the first, by the same reason that he hath mended all the rest.

This is the point that I press so hard: let them express their meanings about this matter clearly, and frame their answers accordingly. But because the Jesuit will needs enforce me to prove it to be the worser reading, I will shape him a convenient answer: first, the Hebrew, Chaldee, Greek, and ^ksome manuscripts, are clear on our side: secondly, almost all the Fathers do read, *ipse*, by the testimony of one of their ^lbest writers, better conversant by odds than Gretser, or any of his sect, in the reading of the bibles: thirdly, and lastly, Jerome himself, whose edition this is said to be, prefers this reading before all others, with ^ma *melius habet in Hebræo*. It is better rendered out of the Hebrew; "He shall break thine head, and thou shalt bruise his heel:" because, as that holy father saith, "both our steps are hindered or letted by the serpent; and the Lord shall quickly tread down Satan under our feet."

If this be true, as ⁿLucas Brugensis reporteth it to be so, how much to blame have your men been, some of them in translating the Greek *αὐτός*, others, the Hebrew, *Hu, ipsa, she?*

Objection.

^oSecondly, "It is a lie, to say there are ten sentences at least, thrust in violently into one only Book of Solomon, called the Proverbs; which are to be thrust out again."

¹ Supersunt adhuc multò plura corrigenda, veluti illud, Genes. iii. ubi legitur *ipsa* pro *ipse*.

^k Two MSS. See the Louvaine bibles.

^l Lucas Brugensis.

^m Melius in Hebræo: Ipse conteret caput tuum: et tu conteres ejus calcaneum: quia et nostri gressus præpediuntur à colubro: "Et Dominus con-

teret Satanam sub pedibus nostris velociter." *Hier. in Hebr. super Gen. Questionibus.* [Tom. iii. p. 133. Francf. 1684. Ed.]

ⁿ Lucas Brugensis, Annot. i.

^o Mentitur iterum, *decem ad minus sententias temerè insertas in uno libro Proverbiorum Salomonis, expungendas esse.* Greta. *Ib.* p. 1060.

Answer.

If either the vulgar translation be St Jerome's, or done according unto the Hebrew; or, lastly, if Clement had observed the like order here, as elsewhere in the bible, to blot such sentences out of the bible, as are not found in the original Hebrew and Greek, then, happily, I should have been found to be no liar. For, I can shew not only ten, but almost twice ten sentences, which have crept into the text of St Jerome, either by ignorance or stealth; which neither are in the Hebrew, Chaldee, nor, (to speak of some of them,) in the Greek of the Septuagint, or the Latin of St Jerome, according as it is set forth in the king's bibles, by Arias Montanus; a man, that for his sincere and upright dealing about the king's bible, procured unto himself much hatred and ill will. Insomuch, that he was constrained to write an apology of set purpose, for to procure his integrity, (wherein is contained a full satisfaction to all his adversaries' objections, and the whole history of his troubles; the beginning, success, and progress of that costly work,) written in the Spanish tongue, never yet printed. The copy was found at the surprise of Calais; and by God's providence lighting into the hands of a very bountiful and studious ^pdoctor, as any we have of his means in the university, (neither to flatter him, nor dispraise others,) was by him laid up in our rich cabinet, amongst other jewels of the like price.

But not to hold the Jesuit long in suspense, because I know he will not believe a Protestant, (so distrustful is he grown,) with, (much less without,) sufficient proofs; seeing, (like a true lawyer,) with him, *idem est non esse, et non apparere*, he believes no more than he sees, coming in still with his *nisi videro*; I will rehearse the sentences that are yet found uncorrected, or rather added heretofore unto the vulgar bible without sufficient warrant, in order as they lie.

The first sentence, Prov. iv. 27.

“Bow thou not to the right side, nor to the left side, turn

¹ Turn not
o the right
and, nor

^p Dr Ryves, the Warden of New College.

^q Vias enim quæ à dextris sunt, novit Dominus: perversæ verò sunt quæ à

sinistris sunt. Ipse autem rectos faciet cursus tuos: itinera autem tua in pace perducet.—*R. H. C. in MSS. autem et G. leguntur, atque à B. exponuntur.*

away thy foot from evil: for the Lord knoweth the ways that been at the right side, but the ways been wayward, that been at the left side. Forsooth, he shall make thy goings rightful, and thy ways shall be brought forth in peace."

to the left:
remove thy
foot from
evil."
[The remain-
der is left out
in our ver-
sion.]

This sentence is not in the Hebrew, Chaldee, or the Latin translation of St Jerome. In the king of Spain's bibles it is in the Greek, and manuscripts; and expounded by B, as the marginal note in the Louvaine bibles doth declare.

The second sentence, Prov. vi. 11^r.

"Forsooth, if thou art not slow, thy ripe corn shall come as a well, and neediness shall flee far from thee."

This is not in the king's bibles, nor in the Hebrew, Chaldee, or Greek: yet in some Greek copies, B, and the manuscripts, it is read.

The third sentence, Prov. x. 4.

"Forsooth, he that enforceth to get aught with leasings, feedeth winds: soothly the same man sueth birds flying."

This is not in seventeen manuscripts, the Hebrew, Chaldee, or Greek; nor, (which the Louvaines do negligently sometimes, sometimes craftily omit,) in the king's bibles. It is likewise omitted by divers ancient and approved good writers. See "Lucas Brugensis' learned observations.

The fourth sentence, Prov. xii. 11.

"He that is soft or easy liveth in temperances, and in his monestings he forsaketh despisings."

Not to be found in twenty-five manuscripts, the king's bibles, Hebrew or Chaldee, but only in the Greek. See Lucas Brugensis: he observes that the best Latin copies leave it out, and the rest have it, but very corruptly; as it appeareth by the old English translation.

^r [All these verses are omitted in our version, except where otherwise specified. Ed.]

^s Si verò impliger fueris, veniet ut fons messis tua, et egestas longe fugiet à te.—*R. H. C. G. verum à MSS. B. et G. q. non omittitur.*

^t Qui nititur mendaciis, hic pascit ventos: idem autem ipse sequitur aves volantes.—17 *MSS. H. C. G. q. N.*

^u Annot. 176.

^x Qui suavis est in vini moderationibus, in suis monitionibus relinquit contumeliam.—26 *MSS. R. H. C. q. N.*

The fifth sentence, Prov. xiii. 13.

“Deceitful souls do wander up and down in their sins: but just men are full of pity and mercy.”

This verse is not extant in twenty-six manuscripts, the king's bibles, Hebrew or Chaldee: some Latin, and a few Greek copies have them; but of the two old English bible manuscripts, they are neither in the one nor in the other.

The sixth sentence, Prov. xiv. 15.

“In a deceitful son there will be no goodness: but a wise servant's deeds shall prosper, and his way shall be plain.”

Not to be found in twenty-six manuscripts, the king's bibles, B, Hebrew, Chaldee or Greek; unless happily in some books it be in another place. Both the old English translations want them.

The seventh sentence, Prov. xiv. 21.

“He that believeth in the Lord loveth mercy.”

Wanting in four manuscripts, the king's bibles, Hebrew and Chaldee. Found in the Greek, but otherwise than in the Latin.

The eighth sentence, Prov. xv. 5.

“Most virtue shall be plenteous in rightfulness: but the thoughts of wicked men shall be drawn up by the root.”

Not extant in twelve manuscripts, the king's bibles, the Hebrew, and the Chaldee. It is in the Greek copies.

The ninth sentence, Prov. xv. 27.

“Sins been purged by mercy and faith: each man boweth away from evil, by the dread of the Lord.”

^y Animæ dolosæ errant in peccatis: justî autem misericordes sunt et miserentur. 26 MSS. R. H. C. Versum istum MSS. quædam Latina, et Codices quidam Græci habent, &c.

^z Filio doloso nihil erit boni: servo autem sapienti prosperi erunt actus, et dirigetur via ejus. 24 MSS. R. B. H. C. G. Sententiam istam legunt cum Græcis Latini quidam Codices proxime post tredecim superioris capitis versum.

^a Qui credit in Domino misericordiam diligit. 4 MSS. R. H. C. In

Codicibus autem Græcis subjunguntur versui proximo hæc verba, &c.

^b In abundantia justitia virtus maxima est: cogitationes autem impiorum eradicabuntur.—12 MSS. R. H. C. Ad dicitur autem libris G.

^c Per misericordiam et fidem purgantur peccata: per timorem autem Domini declinat omnis a malo.—16 MSS. R. H. C. versus iste à Græcis quidem hoc loco legitur: à Latinis autem, Hebræis et Chaldæis, capite proximè sequenti.

These words do belong unto the sixth verse of the sixteenth chapter. They are not in this place found in sixteen manuscripts, the king's bibles, the Hebrew, nor Chaldee.

"By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil."

The tenth sentence, Prov. xvi. 5.

^d"The beginning of good way is to do rightfulness. Forsooth, it is more acceptable anentis God, than to offer sacrifices."

In twelve manuscripts, the king's bibles, Hebrew and Chaldee, there are no such words; but only in the Greek.

Thus, I trust, the indifferent reader, and Gretser himself, will now be persuaded that there are ten sentences rashly inserted into the vulgar bible; and thence to be removed, if either we follow St Jerome, the originals, or manuscripts, if he will tie himself to his own rule; for, as he hath been bold to blot two sentences out of the Book of the Proverbs; the first, Proverbs vii. 1, because it was not in fourteen manuscripts, the Hebrew and Chaldee, although it were in the Greek; the second, Proverbs ix. 18, because it was neither found in any of the former books, nor in the Greek: so, I should think by the same reason, that as these ten sentences have unadvisedly and rashly crept in, with good advice and deliberation they are to be removed out of the text again; which, when his holiness shall go about to do, as there is great likelihood, because the ice is already broken by Clement VIII., I shall desire him to remember eight other sentences, which I have thought good frankly and freely to bestow upon the Jesuit, because I would be believed of him another time.

The first sentence besides the former, Prov. xvii. 16.

^e"He that maketh his house high, seeketh falling; and he that escheweth to learn, shall fall to evils."

See the reasons of this in *Lucas Brugensis*. Of this, and the rest, in the margin.

The second sentence, Prov. xviii. 9.

^f"Dread casteth down a slow man; forsooth, the souls of men, turned into women's conditions, shall have hunger."

^d Initium viæ bonæ, facere iustitiam: accepta est autem apud Deum magis, quam immolare hostias. 12 MSS. R. H. C. Legitur autem in Codicibus, G.

^e Qui altam facit domum suam, quaerit ruinam: et qui evitat discere incidet in mala—25 MSS. R. II. C. Q. N.

^f Pigrum dejicit timor: animæ au-

This verse would be looked unto ; for it comes in violently, by way of intrusion, thrusting out the right tenant, as it were, the Hebrew text, as I have noted in the margin.

The third sentence, Prov. xviii. 22.

^r“ He that putteth away a good woman, putteth away good ; but he that holdeth a vowtress, is a fool and unwise.”

The fourth sentence, Prov. xxii. 9.

^h“ He that giveth gifts, shall get victory and honour ; forsooth, he taketh away the soul of the takers.”

The fifth sentence, Prov. xxv. 10.

^l“ Grace and friendship deliveren : the which keep thou to thee, that thou be not made reprovable.”

The sixth sentence, Prov. xxv. 20.

^k“ As a moth gnaweth a cloth, and a worm a tree, so the sorrow of a man gnaweth the heart.”

The seventh sentence, Prov. xxvii. 21.

^l“ The heart of a wicked man outseeketh evils ; but a rightful heart seeketh out cunning.”

The eighth and last sentence, Prov. xxix. 27.

^m“ A son keeping word, shall be out of perdition.”

The third Objection.

ⁿThirdly, “ He lies, to say, that there are ten thousand words in the bible of Clement, which differ from the original

tem effeminatorum esurient.—20 MSS. R. H. C. In Codicibus G. versus iste hoc loco legitur : Atque is qui præcedit omittitur.

^s Qui expellit mulierem bonam, expellit bonum : qui autem tenet adulteram, stultus est et insipiens.—16 MSS. R. H. C.

^h Victoriam et honorem acquirit qui dat munera : animam autem aufert accipientium. 17 MSS. R. H. C. Agnoscitur autem à Codicibus, G.

^l Gratia et amicitia liberant, quas tibi serva ne exprobrabilis fias.—16

MSS. R. H. C. desumptus est à Gr. versiculus iste.

^k Sicut tinea vestimento, et vermis ligno : ita tristitia viri nocet cordi.—10 MSS. R. H. q. N.

^l Cor iniqui inquit mala : cor autem rectum inquit scientiam.—16 MSS. R. H. C. G. legitur autem in G. q.

^m Verbum custodiens filius, extra perditionem erit.—14 MSS. R. H. C. G. legitur autem in G. q.

ⁿ “ Mentitur tertio ; decem millia verborum in utroque testamento à

Hebrew and Greek, and the Chaldee Paraphrase, which ought to be corrected and amended."

Answer.

I cannot say precisely, that there are just ten thousand words dissenting from the originals, observed by the Louvaines in their marginal annotations: but this I can say, that if there be not just so many, there want very few, or rather none at all; which, but that they would make the book to swell, and be too tedious, I would particularly set down. And if Pope Clement's fancy had not overruled his affection, doubtless he would have corrected these errors as well as the former; some of them being no less palpable, and more dangerous.

The fourth Objection.

"He lies, if he say, that these ten thousand differences were noted heretofore by the Louvainists, in their marginal annotations."

Answer.

I would Gretser would dare to join issue with me upon that point. Although the number be too great, by many thousands, to be found in any bible; much less in that which is done by supreme authority of the highest judge; yet I will not bate him an ace, it is a matter of fact, easily proved or disproved by collation of the books: which, if I had not done already, by comparing the bible of Clement with the Louvaine annotations, no less carefully than I did the former of Sixtus with Clement's, I would not presume so far upon the Jesuit. But a man may see his great skill and knowledge in the Louvaine bibles. He demands of me in what place I do find that the ^pdivines of Louvaine do professedly note, that all those divers readings by

Græcis, et Hebraicis fontibus, et à Chaldaico paraphraste dissidentia, et à Clemente retenta; adhuc corrigenda et emaculanda superesse." Grets. *Ib.* p. 1060.

o Mentitur quartò: *Hæc verborum dena millia à Lovaniensibus in notis marginalibus jampridem fuisse annotata.* Grets. *Ib.* p. 1060.

p "Ubi professi sunt Theologi Lovanienses omnes illas varias lectiones, quas ad oram attexuerant esse Græcis et Hebraicis fontibus consentaneas, illas verò voces, quæ in textu erant; ab Hebraicis et Græcis fontibus dissentire?"—Grets. *Append.* 2. ad l. 2. Card. Bellar. p. 1060.

them observed in the margin, do consent with, as those in the text do dissent from, the originals. I say, I find it in the preface or advertisement to the reader concerning their bibles; ^q*Quid in hac bibliorum editione fit observandum.* Where you may learn that H, in the margin, shows a kind of conformity and nearness with the Hebrew language; G with the Greek; C with the Chaldee paraphrase. But, in all those places which I speak of, (for I name not all in general,) you shall find these letters, which I perceive the Jesuit doth not very well understand; for else the question were easily answered by himself. Again, is it not a very proper question that he asks, ^rwhether Clement VIII. took none of those marginal annotations into the text, changing the worse for the better? when the title, argument, and subject of my book is to prove that his holiness, with his dear brethren, the cardinals, appointed for overseers of the bibles, ^sdid nothing else in the world but take the marginal notes into the text where they pleased, and not otherwise; choosing one, and omitting five. A work which needed not so many years, and so many popes; for it might very well have been done within the space of twenty-four hours, by two or three men. And therefore, where he bids me take my eyes in my hands, and view the places a little better, and tell him whether Clement hath not played the part of an honest man, in freeing so many chiliads of words, as had for a long time wrongfully been banished from the text; I shall intreat him hereafter to forbear such foolish questions. There is never a line in all my book, which doth not directly satisfy his demand. There is neither preface nor epilogue wherein, if I have not directly said, yet I have secretly intimated, as much, to the great commendations of Clement VIII., if he had as thoroughly ended, as he had happily begun so commendable a work; little regarding what Bellarmine, or Stapleton, or Sixtus, or any of them had said, or any custom or tenet of theirs to the contrary.

^q In the preface to the Louvaine bibles.

^r Deinde num Clemens nullam penitus lectionem à Lovaniensibus in margine signatam, in contextum recepit? Quæso, lustra diligentius Biblia Clementis, et Lovaniensium: et vide, an ex fictitiis illis tuis decem vocabulorum Chiliadibus, non inventurus sis

plurimas dictiones textu à Pontifice donatas." Ib.

^s Bellum Papale—ubi mirifica industria Clementis et Cardinalium super castigationem Bibliorum deputatorum notas duntaxat marginales Lovaniensium in Textum assumendo clare demonstratur. Auctore Tho. James.

His last conclusion, which he brings for my certain confusion, is grounded on this of mine; 'that because Jerome was, (by confession of all men,) most skilful in the Hebrew tongue, therefore it is probable that this translation, so far differing from the original, cannot be St Jerome's. He turns the edge of the argument upon me thus: "If Jerome were so skilful in the languages, then you should content yourself with his translation, as much as is known, and confessed to be his; as the Psalms of David." But you content not yourself with this translation, but frame as many men, so many bibles. Therefore, it seems, that you do not hold Jerome for so great a linguist, or so exact a translator. And thence it is that Junius' and Tremellius' bibles are read; and that which is without all doubt, or peradventures, clearly to be proved by way of demonstration, is neglected and laid aside.

Surely, the Jesuit's demonstrations or remonstrations be very weak and bad, as you may perceive. He may be a good rhetorician, (for it is his trade to make small things great,) but for a good logician no man would take him, that should hear him argue thus. He saith, it is out of controversy that the translation of the Psalms, among Jerome's works, in the latter end of the seventh tome, was Jerome's; done by him out of Hebrew into Latin. I am not ignorant that St Augustine, in his 140th epistle, *ad Audacem*, seems to allude thereunto. And St. Jerome likewise, in his epistle to *Sophronius*, doth directly affirm as much. But what then? Have not many works been counterfeited in the Fathers' names? and especially in St Jerome's by the testimony of him that should best know it; because he took most pains in reading, perusing, and examining them? I mean Marianus Victor. His Commentary upon the Psalms is called into question; and why may not this be questioned? seeing, (for aught that I can perceive,) there be not many written copies to be found, and it is only thought to be his, and cited as his, by all that are skilled in the holy tongue. "But to grant it to be his, (because

^t "Si iudicio Novatorum divus Hieronymus linguæ Hebraicæ fuit peritissimus; et exactissimè Hebraico fonti versionem congruentem dedit; cur non sunt contenti translatione illa Psalterii,

quæ inter opera divi Hieronymi exstat;" &c. Ib. p. 1061.

^u Hoc illud esse creditur—et ita pro eo, à cunctis Hebraicæ linguæ eruditis, &c. Mar. Victor.

I would be loath to deny that which the learned of all hands do affirm,) may it not be very much corrupted since the time that Jerome wrote it? Do we want proofs of this? or rather, do we not abound in examples? Take one for all; the vulgar translation, which is thought to be St Jerome's, in the judgment of any vulgar papist, hath it not been very much depraved, insomuch, that there was need of a council to purge it? And so, may not this in like sort be corrupted? What warrant or assurance can Gretser give to the contrary?

But, admit it to be St Jerome's, well by him translated, the translation well and carefully preserved; yet, what of all this? Must I rest my faith only upon his credit, and tie myself close to his edition? What reason hath the Jesuit to bind us Protestants, when the papists are at liberty? or rather, indeed, bound to follow another translation of Jerome's, which is printed with their bibles, cited in controversies, sung in their churches, sanctified in their missals, portesses, and breviaries; and approved of both by popes and councils.

Do they follow the best, trow ye, or no? or rather, do they not in this as in the rest, *Glande vesci, frugibus relictis*? "eat acorns instead of corn?" "x Drink puddle for sweet water, that doth come from the clearest fountain?" Our resolution and judgment is, *Detur pulchriori*; ever to follow the best translation, if there be any better than other.

We acknowledge Jerome's learning in the tongues, and knowledge in all good letters; but that his one translation should be the only rule of our faith, and overrule all other translations that were before or since, is neither granted by us now, nor St Augustine in his time, nor allowed of by St Jerome himself.

The last answer of Gretser, which either is, or should be the best, falls out to be the worst of all; being neither sufficient in itself, nor satisfying to others: for, his main conclusion is this: "That the vulgar y Latin bible doth not so far dissent

x Aqua palustri, hoc est, doctrina turbida, magis quam limpida gaudentes. Leon. Coq. *Exam.* p. 459.

y "Sed ut ad Calvinistæ delirium directè respondeam; concesso antecedente, nego consequentiam: non enim tam dissentit ab Hebræis fontibus;

quàm istorum phantasie, odio et livore excæcatæ, dissentire apparet: et sicubi sit dissensus; dicam potius corruptum textum Hebræum, quàm versioni inesse vitium; et hoc dicam innixus Ecclesiæ, columnæ et firmamento veritatis, quæ hanc versionem, ut authenticam, nullo

from the Hebrew fountain as is imagined by us, that are carried away with passion, hatred, or malice against it, or led by fancy." But if, happily, it do differ and dissent from it, he will not stick to say, that the ^aHebrew text is rather corrupted, than the translation any way faulty. And the ground of this, his assertion, is "the authority of the church, which is the ground and pillar of truth, which hath commanded this translation to be followed, as authentical; and, in no wise, upon any colour or pretence, to be refused."

If a man should ask him which translation it is that the Council of Trent hath declared to be authentical, (because he saith, *this* translation, *hanc versionem*,) it would trouble him sore to find it out; being as hard to be found as Plato's commonwealth, or Cicero's orator.

For, the fathers of Trent, the true god-fathers at the christening of the vulgar bible, were a little too forward in this point; for, against their own rules, (as the learned ^aDean observes,) they did baptize the child, *in matris utero*, in the womb of their mother, the church; for then it was not *in rerum natura*, not extant. There were, indeed, many copies of the vulgar translation, very different one from the other, before and at the time of that assembly; which to take, and to say, (as Gretser doth,) this translation is that which we will stand to, amongst so many, they durst not. They took an order that it should be reformed, and beforehand, (very wisely we must imagine,) gave its authority, taking the clean contrary course; for, they should first have reformed the bibles, and then informed themselves and others about the authority and precedence thereof. But since the time of that council, is the bible reformed or not? Have they found out this translation? can

prætextu repudiari sinit," Grets. *Ib.* p. 1061.

^a Dicimus Vulgatam Editionem tantæ esse auctoritatis, ut non sit recurrendum ad fontes Hebræos et Græcos, et fortasse irrepsisse errores quosdam in origines, ut emendari potius debeant per Vulgatam Editionem Ecclesiæ probatam, quam vulgata editio emendari per eosdem. Leon. Coq. Præf. Mon. Jac. R. p. 379. Jure præfertur antiqua Editio Hebræis, et Græcis Exem-

plaribus; quia fidelius, et diligentius à mendis præservata. Leon. Less. de Antichristo, p. 133.

^a *Hæc antequam probata per Synodum Tridentinam, (Hoc est quod dixi monstrum,) approbata et authentica pronunciata est: cum tamen legibus vestris cautum est, ne quis infantem in matris utero baptizare præsumat. Apol. Cath. par. 2. lib. 1. cap. 9. p. 32. Auctore Tho. Mortono.*

they direct us unto it, and say, here it is? They cannot. If any edition of the vulgar bibles, amongst fifty or three score several impressions, set forth by divers men, might challenge this benefit, I should think Sixtus's bibles should have it *de jure*; for he took great pains in reforming it himself, authorised by the council, assisted by his cardinals; had all the helps that might be needful; antiquity of manuscripts, reading of fathers, infallibility of judgment, impossibility of error, and lastly, a declaration of his judgment, in these plain and perspicuous words:—

“Of our certain knowledge, and fulness of apostolical power, we do ordain and declare, that the edition of the vulgar bible, of both old and new testament, which was received by the Council of Trent for authentical, without any doubt or controversy, is to be reputed and taken to be *this only edition*: which, being as well as was possible reformed, and printed in our Vatican, our will and pleasure is, and we do so decree it, to be read throughout the whole Christian world, in all churches; with this our determination, (and satisfaction of all men,) that first, it was allowed by a general and joint consent of the whole catholic church, and holy fathers: secondly, by a decree made in the late general council, holden at Trent: and now lastly, by that apostolical authority and power, which God hath given us; and therefore is to be received and accounted for a true, lawful, authentical, and undoubted copy; to be cited, and no other, in all public and private disputations, lectures, sermons, or expositions.”

But, alas, this bible is crossed and cashiered by Clement; and, (in a matter so mainly concerning faith, as amongst them

c Et ex certa deque nostra scientia, Apostolicæ potestatis plenitudine statui-
mus, ac declaramus, eam Vulgatam sa-
cræ, tam veteris, quam Novi Testamenti
paginæ Latinam Editionem, quæ pro
authentica à Concilio Tridentino re-
cepta est, sine ulla dubitatione, aut
controversia censendam esse *hanc ipsam*,
quam nunc, prout optimè fieri potuit,
emendatam, et in Vaticana Typogra-
phia impressam, in universa Christiana
Repubblica atque in omnibus Christiani
orbis Ecclesiis legendam evulgamus,

decernentes, eam prius quidem univer-
sali sanctæ Ecclesiæ, ac sanctorum Pa-
trum consensione, deinde verò generalis
Concilii Tridentini decreto, nunc de-
mum etiam Apostolica nobis à Domino
tradita auctoritate comprobata, pro
vera, legitima, authentica, et indubitata,
in omnibus publicis privatisque dis-
putationibus, lectionibus, prædicationi-
bus, et explanationibus recipiendam et
tenendam esse. *Sixtus Quintus, in
Bulla præfixa Bibliis suis.*

an ancient translation of the bible is,) between the edition of Sixtus V., and the edition of Clement VIII., there is so much difference, even in absolute and direct contradictions, as he which reads the several ^dbreeves by which these two editions are authorised, both having equal justifications of the present editions, equal absolutions from oaths, for admitting of any other, equal imprecations and curses for omitting these, may well think that this is a weak and unstable religion, which is grounded upon the pope's definitive; which may be thus ratified by one pope, and utterly disannulled by another, within less than two years.

^eBut I have elsewhere treated of this point more largely; and therefore, I will in a word or two note the absurdity of Gretser, who, rather than his vulgar Latin should be disgraced, or debased, will have the holy original Hebrew tongue, (wherein it was first written by the power of the Holy Ghost, and pen of Moses, and other holy men, which writ as they were inspired from above,) called in question, or suspicion (at the least) of corruption; a lewd opinion, as any is maintained at this day by the Jesuits; and yet all Jesuits are not agreed upon this point; for cardinal Bellarmine, the flower of the Jesuits, and honour of that profession, Gretser's good lord and master, dares not charge the original 'Hebrew with many errors; and those which are crept into the bibles, he doth gently excuse, and say, "that they do neither belong unto faith nor manners." And furthermore, directly against the Jesuit, agreeable to the holy fathers of the church, he doth allow us this liberty, to have recourse unto the originals. "^gFirst, if through error of the

^d Donne Pseudo-mart. p. 330.

^e See the beginning of this Third Part.

^f "Restat tertia, (i. e. sententia,) quam ego verissimam puto, quæ est Driedonis lib. II. de Ecclesiast. dogmat, et Scripturis, cap. I. et aliorum, qui docent, Scripturas Hebraicas non esse in universum depravatas opera vel malitia Judæorum: nec tamen esse omnino integras et puras, sed habere suos quosdam errores, qui partim irrepperint negligentia vel ignorantia librorum.—Cæterum non tanti momenti sunt ejusmodi errores, ut in iis quæ

ad fidem, et bonos mores pertinent, Scripturæ sacræ integritas desideretur. *Bellar. de verbo Dei, lib. II. cap. 2. Disput. de Contr. Tom. I. p. 21.*

^g Primò, quando in nostris codicibus videtur esse error librorum, — Secundò, quando Latini codices variant, ut non possit certò statui, quæ sit vera vulgata lectio.—Tertiò, quando verba aut sententia in Latino est anceps.—Quarto et ultimo, licet recurrere ad fontes, ad energiam, et proprietatem vocabulorum intelligendam. *Bell. de verbo Dei, lib. II. cap. 11. Disput. de Contr. Tom. I. pp. 28, 29.*

scribe, there be any place falsely written. Secondly, if the Latin copies do so far differ, the one from the other, that it is not known which sorts better with the vulgar bible. Thirdly, when either single words or whole sentences be doubtful and ambiguous, containing more signification than one, and in the Hebrew it is not so. Fourthly, and lastly, for the finding out of the true and lively signification and propriety of either words or phrases in the Hebrew tongue, which are not so well rendered in the vulgar." And now tell me, I pray you, could any Protestant have desired a larger scope, or greater liberty? For, not to stand upon *ifs* and *ands*, Mariana, the Jesuit, will assure us, that "there ^hare many faults that are crept into the vulgar, by the negligence of the scriveners; and that the ⁱCouncil of Trent had no such meaning, as to exclude the originals, in authorising the vulgar; for very many things may be better translated out of them." ^kAnd this he learned of James Laynes, the general of the Jesuits, which was a great man at the Council of Trent, and well knew what their meaning was, being put in trust about this business, and the like affairs of this nature.

And to reason the case, ^las Mariana doth, "had the Council of Trent had any such purpose, as to approve our vulgar edition in every respect, and make it equal in authority and credit with the fountains and [originals,] surely, then they should have spent longer time in enlarging their decree; and beforehand have taken pains to have noted the errors of the vulgar interpreter, which they do not."

^h Tridentini Decreti verbis vulgaribus Editionis vitia non probantur, quæ multa messe ex Codicum varietate colligebamus, librorum certe incuria. Jo. Mariana, pro Edit. Vulg. c. 21. p. 99.

ⁱ Contendimus Hebraica Græcæque haud quaquam à Tridentinis Patribus rejecta esse, Latina quidem probari, neque ita tamen, ut loco quædam aptius, aut etiam magis propriè verti posse negent. Hujus rei innumera exempla liceret proferre. Ib.

^k Nobis idem sciscitantibus Romæ, cum ibi Theologicas Scholas explica-

remus, non aliud responsum dedit Jacobus Laines, nostri tum ordinis Præpositus Generalis—quem honoris causa nominare volui, et quoniam Concilii Tridentini magna pars fuit, quippe cui plurimum à cæteris patribus deferretur et omnibus actionibus interfuit. Ib. p. 101.

^l Quod si Concilii Tridentini Patres nostram Editionem omni ex parte probare volebant, paremque cum fontibus auctoritate et fide facere, longa commentatione debebant singula interpretis errata castigare: quod factum certè non fuit. Mar. cap. 22. p. 107.

Thus far Mariana, who, if he had kept himself still within his compass, neither had his books been condemned by the Jesuits, nor burned by the papists. But, *ne sutor ultra crepidam*; let the Jesuits take heed hereafter by his fall, that they be not carried, Icarus-like, beyond their spheres, or mount above their compass, for fear of falling.

But to make some further use of Bellarmine's grant; do not the bibles vary a great deal more since, than before the council? Are there not many words very ambiguous, and not so plainly interpreted in the Latin? Both Bellarmine himself, and Mariana, do clearly prove the two last points; and, I hope, the first is so evidently proved, in the judgment of any understanding papist, by the setting forth of my *Bellum Papale*, that finally, to conclude with Gretser, I may say of him and his books, as one said of the nightingale, *vocem habet, et præterea nihil*; he is a verbal scholar, and can rail well, but a body of true learning he never had. He understands not what he writes, mistakes the matter in question, chargeth Sixtus' bibles directly with errors of the print; Bellarmine and Mariana with errors in doctrine, secretly implied; neither doth he respect his holy father, the pope, nor Bellarmine the cardinal, his master, nor Mariana, his brother and fellow-jesuit, nor any other of that order; so he may have free liberty to rail, and abuse the best-learned Protestants, Calvinists or Lutherans, by jesting at their names, or jibing at their books; he cares for no more. *Fecitne viriliter?* hath he not played the tall man, and done very wisely? Though many times, through their sides whom he doth hate, (*cane pejus et angue*, worse than a dog or a snake,) he doth wound those whom in reason he should hold more dear unto him than his eyes, or anything else that he hath.

But, I doubt not, that if of himself he doth not see his folly, or fury rather, Aquaviva, their general, will send him a little water, to cool the heat of his tongue; to whose mercy I leave him for this present, being as charitably-minded toward him, as Possevino, another Jesuit, hath been to me; praying God to open his eyes, that he may see, and in the end be of the true church, (which he maliciously calleth the false,) and return, repent, and in the end be saved. And thus I conclude this Third Part.

THE FOURTH PART.

CONTEMNING AND CONDEMNING OF FATHERS.

ALTHOUGH the papists do boast very much of the Fathers, and do seem unto the vulgar sort to value their writings at an high rate, yet by experience we shall find that there are none, (of such as seem to allow them,) more injurious unto their works or worths; for they value them according to their pleasures: when it is for their benefit, highly; when otherwise, they esteem of them thereafter, either meanly and basely, or not at all: using them, indeed, as ^amerchants do their casting counters, sometimes they stand for pounds, sometimes for shillings, sometimes for pence, sometimes for nothing; according as they be next and readiest at hand, to make up their accompts. And that we may not seem to charge them falsely with so foul a crime, (the aspersion whereof is commonly ^blaid upon the Protestants,) let us consider the Fathers, either single by themselves, or joined with others, or consenting and agreeing altogether; and we shall find that to be true which is spoken, in the judgment even of the papists themselves; *et inimici nostri erunt iudices*, their own writings shall testify against them; for, let the Protestant urge them with the testimony of Fathers, severally taken, (as, of Justin Martyr, Irenæus, Tertullian, Victorinus, Cyprian, Eusebius, Epipha-

^a Jo. Rain. in Coll. p. 40.

^b How usual it is with Luther and Protestants to boast of their special knowledge and new light, and to impute blindness, ignorance and errors to the former ages and ancient Fathers, no man that either converseth with them, or readeth their books, can be ignorant. The author of the *Prudential Balance*,

p. 569. *Leon. Coquæus, Exam. Præf. Monit. Jac. Reg.* p. 192. *Hæretici duo fere in omnibus controversis questionibus à Catholicis postulant: primo, ut omnes seponant Patres, et omnem veterum auctoritatem, ut qui tantum homines erraverint. Leo. Lessius de Antich.* p. 153.

nius, Prudentius, Jerome, Augustine, Damasus, Procopius, Lactantius, Gelasius, Origen, Theodoret, Isidore, Euthymius, Sozomen, Œcumenius, Bernard, or any other,) what answer will they make? How will they excuse, or rather ^daccuse, them? ^eJustin Martyr cannot be defended, nor Irenæus. Tertullian was an arch-heretic, of small account, of no credit. ^fVictorinus was a martyr, but unlearned. Cyprian^g did not only err, but mortally offend. Eusebius^h was too much addicted to heretics. To ⁱEpiphanius' testimony a man may easily answer, and say, that one swallow makes not summer. ^kPrudentius speaks like a poet, and not like a divine. ^lJerome seems to be too hot and earnest in the point of virginity; I will not stick to say that he erred; and lastly, his opinion is no rule of faith. ^mAugustine had no skill in the Hebrew; ⁿderogates too much from free-will, in hatred of the Pelagians. ^oWhat care I for Damasus' pontifical? ^pProcopius was a better rhetorician

^d Contemptores patrum hæretici sunt. Rob. Sweert. *dissert. de fide hæret. servanda*, sect. III. p. 8.

^e "Sed Justinii, Irenæi, Epiphani, atque Œcumenii sententiam non video, quo pacto ab errore possimus defendere." Bell. *Disput. de Contr.* Tom. II. *De Sanct. Beat.* Lib. I. cap. 6. p. 426. ["Non esse omnino fidem habendam Tertulliano in hac parte,—quandoquidem ipse Montanista erat."] Bell. Ib. Tom. I. *De Rom. Pont.* Lib. IV. cap. 8. p. 214. "Tertullianus hæresiarcha fuit." Bell. Ib. Tom. II. *De Sanct. Beat.* Lib. I. cap. 5. p. 425.

^f "Victorinus Martyr quidem fuit, sed—ei eruditio defuit." Bell. *Disput. de Contr.* Tom. II. *De Sanct. Beat.* Lib. I. cap. 5. p. 425.

^g "Videtur mortaliter peccasse." Bell. Ib. Tom. I. *De Rom. Pont.* Lib. IV. cap. 7. p. 213.

^h Hæreticis addictus erat. Bell.

ⁱ Una hirundo non facit ver. Sen. lib. V. *Annot.* 456. sunt autem verba Jo. Damasceni, Id. p. 414.

^k "Nihil aliud dico," (i. e. in Hymno de novo lumine Paschalis Sabbati,) nisi more poetico lusisse Prudentium. Bell. *Disput. de Contr.* Tom. II. *de*

Purgat. Lib. II. cap. 18. p. 415.

^l Hieronymus virginitatis oppugnatores insectans videtur aliquando matrimonio iniquior. Jos. Acosta *de Christo revelato.* Lib. II. cap. 20. p. 80. "Videtur B. Hieronymus in ea sententia fuisse—quæ sententia falsa est, et suo loco refellenda." Bell. Ib. Tom. I. *de Rom. Pont.* Lib. I. cap. 8. p. 236. Deceptus fuit, quandoque bonus dormitat Homerus. Alph. de Castro, lib. *advers. Hæreses.* 6. p. 376. Hieronymi sententia non est regula fidei Ecclesiæ. Canus.

^m "Addo Augustinum ex solâ ignorantia linguæ Hebrææ esse deceptum." Bell. Ib. Tom. I. *de Rom. Pont.* Lib. I. cap. 10. p. 141.

ⁿ "Minusque interdum tribuere quam parsit liberæ hominis voluntate." Sixt. Sen. Lib. V. in *Præf.* p. 356.

^o "Neque multum me movet quodd Pontificalis Damasi (&c. dicunt.)" Bell. Ib. Tom. I. *de Rom. Pont.* Lib. II. cap. 5. p. 160.

^p "Procopius erat melior rhetor, quam theologus." Bell. alibi.

"Verius tamen est,—quod alii dicunt." Bell. Ib. Tom. II. *de Imag.* Lib. II. cap. 5. p. 443.

than divine. 'Lactantius fell into many grievous errors. 'Gelasius determined the matter, as a doctor; he did not decree it as a pope. Origen^q gave occasion unto the Pelagians, was condemned in the ancient synods, and seen to burn in hell-fire with Arius and Nestorius. 'Theodoret was noted of error publicly in a council. That 'Isidore, which wrote the *Etymologies*, was an obscure author. 'Euthymius, alas, he lived but the other day: he is but a late writer. 'Sozomen, we know, would not stick now and then to make a lie, if need were. There is no defending of 'Ecumenius' opinion. All the devotion concerning the Virgin Mary doth not consist in 'St Bernard, or Bonaventure, or any others of the Fathers. Thus we see the Fathers' single authorities answered by them with so many crimes, (and those not of the meaner sort, of heresy, error, ignorance, lying, &c.,) their persons contemned by popish writers, and their writings, as they say, condemned in councils. Let us now stay awhile, and see what credit their testimonies will find, being joined many of them together: *Et si non proeint singula, juncta juvent*. What is their rule when many authorities are objected unto them? Do they not refel the lesser number with the greater? the worse with the better? No verily; for sometimes you shall have three preferred before seven; two

^q ["Lactantius in plurimos errores lapsus est." Bell. Id. Tom. II. de SS. Beat. Lib. I. cap. 5. p. 425.] "In multos errores lapsus est." Mort. Apol. Lib. II. cap. 7. Part II. p. 205.

^r Gelasius tanquam Doctor aliquis, nihil ut pontifex determinans. Greg. de Val. Lib. II. Apol. de Idol. cap. 5. p. 711.

^s Hieronymus — dicit, hunc locum esse unum ex fontibus, unde errorem suum hauserunt Pelagiani. Sixt. Sen. Lib. v. Annot. 189. p. 417. Fuit olim in veteribus Synodis damnatus. Ribera Jes. in Proem. in Prophetam Malach. p. 771. "Vitæ B. Gregorii narratur alia revelatio, qua Origines visus est in Gehenna ignis cum Ario et Nestorio." Bell. Disput. de Contr. Tom. II. de Purgatorio. Lib. II. cap. 18. p. 41.

^t De aliis quibusdam erroribus in concilio Ephesino notatus erat. Greg. Val. lib. de Transub. cap. 8. p. 390.

^u "Nam auctores citati (i. e. Procopius, et Eucherius, — et Isidorus) sunt omnes aut incerti aut obscuri." Bell. Ib. Tom. II. Lib. II. de Purg. cap. 6. p. 410.

^x "Euthymius—non est hac in re usque adeò magni faciendus, nam est omnium recentissimus." Bell. Ib. Tom. II. de SS. Beat. Lib. I. cap. 4. p. 423.

^y "Neque enim ignoramus, Sozomenum—multa esse mentitum." Bell. Ib. Tom. III. De Penitentia, Lib. III. cap. 14. p. 293.

^z "Non video, quo pacto ab errore possimus defendere." Bell. Ib. Tom. II. Lib. I. de Beat. Sanctorum, cap. 6. p. 426.

^a Respondemus, totam devotionem erga Dei genitricem non consistere in Bernardo, Bonaventura, et aliis Patribus. Salmeron. Jes. Com. in Rom. 8. disp. 51. p. 468.

before eight; one above five; three authors utterly rejected; and no authority alleged to the contrary. For example's sake: when the young man answered our Saviour, ^bMatt. xix. 20, "All these things have I kept from my youth up," Hilary, Jerome, Ambrose, Theophylact, Bede, (herein agreeing with the protestants,) do think that he spake untruly: but because this opinion is not so plausible unto the papists, Maldonatus, the Jesuit, had rather follow the contrary opinion of Basil, Euthymius, and Chrysostom. Again, ^cthe papists divide the last commandment into two: following herein two of the Fathers, St Augustine and Clemens Alexandrinus, although indeed ^dthe latter of these was never of this opinion: and yet Origen, Philo-Judæus, Procopius, Jerome, Ambrose, Athanasius, Hesychius, and Rupertus, do dispute the contrary. ^eBy the Seven Spirits, Apoc. i. 4, are meant, (say the protestants,) the manifold gifts of the Holy Ghost; for proof hereof, they produce five witnesses, Primasius, Ambrose, Rupertus, Haymo, and Anselm. What will the Jesuit reply hereunto? "It is no matter: I had rather believe Aretas alone than all them." ^fLastly, whereas the protestants out of Chrysostom, Theophylact, and Euthemius, do note Zebedee's two sons of rashness and ambition in replying unto Christ, when he asked them whether they could drink of the cup that he drank of, and be baptized with the baptism that he was baptized with, Matt. xx. 22: "We can." Maldonatus, the Jesuit, thinks that they did answer very lovingly and truly; but allegeth no author for maintenance of his opinion.

Thus we see that the papists will not tie themselves unto any rules, or restrain themselves unto the words of men, though

^b Hilarius, Ambrosius, D. Augustinus, Hieronymus, et Beda, — Theophylactus, — existimarunt, hunc adolescentem, — fuisse mentitum; — multo magis D. Basilii, et Chrysostomi, atque Euthymii probo sententiam. Jo. Maldonat. Jes. Com. in Mat. c. 19. v. 20. Tom. II. p. 75.

^c Bell. Lib. II. Sect. porro illud. Sixt. Sen. Lib. II. Vasq. Jes. Lib. 2. De adorat. disp. 4. cap. 7.

^d He is corrupted in Latin by the translator, or printer, by putting *dec-*

trina, for *decima*, in the chief place that maketh for us against them. See Dr Rainolds, in Col. p. 41.

^e Ribera Jes. Com. in Apoc. i.

^f Multi auctores existimant, quem admodum temere et ambitiose honorem petiverant, ita quoque temere ambitioseque respondisse, se posse calicem bibere, — Malo ego credere, nec temere, nec inscienter, sed amanter et verè respondisse, se paratos esse, &c. Mald. Jes. Com. in Matth. cap. xx. 22. Tom. II. p. 108.

never so many, though never so learned, unless it be either for their pleasure or for their advantage: but yet it may be, they will be much moved ^swith the testimony of all, or as good as all, of the Fathers. For this is an infallible rule of judging; an argument for the truth that cannot be avoided, either in disputation or interpretation of scripture. It is so, I grant; and yet the papists make but a push at it, and account it but a weak argument if it make not for them. Out of the fifth of the Romans, upon these words: "Forasmuch as all men have sinned:" ^hall the saints and holy men with one voice affirm, that the Virgin Mary was conceived in original sin; Chrysostom, Eusebius, Remigius, Ambrose, Augustine, Bernard, Bede, Anselm, Erard the Martyr, St Antony, St Bonaventure, Aquinas, Vincentius, Damascene, Hugo de S. Victore. (This observation is by Canus.) Some others bring two hundred, some three hundred Fathers, to confirm this opinion. Now, what saith Canus to this great army of Fathers and cloud of witnesses? Marry, this: "But since there was never an author on the contrary side, the argument is very weak, from the consent of all Fathers; and the contrary opinion is both probably and rightly defended." How now? what meaneth this? Is this that ⁱCanus, who elsewhere tells us, that "unless we maintain the full consent of ancient Fathers, we can be no good Catholics? If I chance

^s A temeritate excusari non potest, qui contra torrentem doctorum, ut dici solet, nititur. Bell. *advers. Barcl.* p. 36. Patros societatis Jesu, — ex unanimi Patrum consensu circa aliquod dogma fidei volunt sumi argumentum infallibilis veritatis. Leon. Coq. *Exam.* p. 193. Quæcunque Patres unanimi consensu absolute affirmant, ea pro indubitatis habenda. Leon. Lessius in *Pref. de Antichristo*.

^h Sancti namque omnes, qui in ejus rei mentionem incidere, uno ore asseverârunt, *beatam Virginem* in peccato originali conceptam, — et cum nullus sanctorum contravererit, infirmum tamen ex omnium auctoritate argumentum ducitur, quin potius contraria sententia, et probabiliter et piè in ecclesia defenditur." Melchior, Canus, *Lib. VII.*

cap. 1. *de Loc. Theol.* p. 217.

ⁱ "Ego verò eas defendam, semperque defendi. Nec me ex eo sensu, quem à patribus accepi, ullius unquam ratio, aut docti, aut indocti movebit. Sed age, ratiocinemur, ostendamusque in expositione sanctarum scripturarum concordem antiquorum sensum esse tenendum, si volumus esse catholici.—Certè cum Clementem, Dionysium,—Irenæum,—Epiphanium, Nazan. Basi. Amb. Hier. August. Cassio. Bernar. audio unum idem proferentes, non existimo totidem hominum doctissimorum quidem et sanctissimorum, attamen hominum, me audire sententiam: sed Catholicæ Ecclesiæ, cujus illi fuere columnæ præcipuæ." Canus. *de Locis Theol. Lib. VII.* cap. 3. pp. 224 and 226.

to hear so many, (though it be but eleven,) Fathers alleged, (saith he elsewhere,) that speak one and the self-same thing, methinks I do not so much hear the words of so many learned men, and yet men, as the voice of the catholic church itself, whose chief pillars they were." Thus you see what a strong curb popery is in the mouths of our learnedest papists, that they hold the conclusion absurd, though the premises be drawn from the Fathers; yea, they dare not yield assent to the general consent of *Fathers. For if the Fathers speak against them, they are no longer fathers, but fathers-in-law, as Gretser calls them; or rather not fathers, but most obedient sons unto their father, the pope, and their mother, the church, which can order them well enough, if they speak amiss. We had thought that the Spirit of God in the scripture had only had that sovereign authority and predominant power over all earthly men's writings, to check and control them at his pleasure. But now I see, it is too true, what ¹one hath wisely observed out of their writings, concerning scriptures, Fathers, and popes; that the scripture is a divine law, the writings or interpretations of Fathers, sub-divine; the decretals of popes a super-divine law, whereunto both scripture, councils, and Fathers, and all things else, both in heaven, in earth, and under the earth, must bend and bow. If this be so, (as by the best learned doctors we find it to be most true; howsoever they seem to mince and slice the matter into certain nice and subtle distinctions,) what need any more disputations concerning faith and religion, conference of scriptures, reading of Fathers, arguing the case, dis-

* Nam Ecclesiæ Pater ille dicitur, qui Ecclesiam salutari doctrina alit et pascit—si pro salutiferæ doctrinæ pabulo—offerat—lolium et zizania, et per-versorum dogmatum lappas et tribulos; eatenus non Pater est, sed vitricus; non Doctor, sed seductor: et quod hinc sequitur, quando prohibetur, nullus Pater prohibetur. Gret. *de Jure et more prohib. libros malos*. Lib. II. cap. 10. p. 134. "Videlicet hunc in Ecclesia Catholica esse morem, ut omnes Scriptores Catholici pro animi sui modestia et submissione, ac in Eccle-siam summumque Pontificem reveren-

tia, scripta sua omnia subjiciant Ecclesiæ vel summo Pontifici, vel expressè, vel tacitè, ita ut velint, si à recto veroque uspiam deflexissent, corrigi; sive vivant adhuc, sive post mortem. — Ecclesiam aut summum Pontificem, dum filiorum suorum lucubrationes revidet, et, ubi opus est, corrigit, gratum ipsis auctoribus præstare obsequium, et utilem operam posteritati, atque adeo verissimè tunc exhibere filiis suis opus misericordiæ. Gret. *Ib.* Lib. II. cap. 9. p. 131.

¹ Donne, *Pseudo-mart.* p. 185.

puting the point? Seeing one only pope's definitive, uttered perhaps ^mnegligently, though judicially, without calling of a council, taking of pains, consulting the Fathers, or advising with his clergy, shall be a ⁿsufficient warrant to close up our mouths and enjoin our tongues perpetual silence, for ever questioning any decree of his, ^owith a *Domine, cur ita facis?* "Your reason, good sir?" Because the pope's arrests are like the laws of the Medes and Persians, that cannot be altered. ^pAnd though his reasons and arguments may sometimes miscarry, and fall out to be false or *apostatical*; yet his conclusion is always to be reckoned *apostolical*, ^qinfallible, and certain; against the truth whereof the gates of hell shall never be able to prevail. Had we not lately had a trial of this their inconstancy and mutability, and seen the cock of their church, like a weather-cock, turned to and fro with the blast of every wind, in determining off or on about their vulgar bibles; we might perhaps, (in time and with good handling,) have been persuaded to grant the pope his own asking; to be the rock of the church, the pillar of truth, and supreme ^rjudge of all controversies; as being in power a transcendent, in mind immutable, in judgment infallible; but now we know him assuredly to be a man and no god, compassed with the same infirmities that we are, or rather with greater, his sins in no wise to be excepted; a prerogative which never any mortal man, Christ Jesus only ex-

^m Non est ratio illa firma quamobrem existimare debeamus studii diligentiam pontifici necessariam esse. Greg. de Val. *Anal. fid.* Lib. VIII. p. 70. Sive pontifex in definiendo studium adhibeat, sive non adhibeat, modo tamen controversiam definiat, infallibiliter certè definit. Ib.

ⁿ Definiendo arctat nos ad credendum prout ipse definiverit. Leon. Coq. *Exam.* p. 305.

^o Quotiescunque summi pontifices definierunt, quod ad fidem, vel ad bonos mores Ecclesiæ spectaret, illorum sententia pro divino oraculo habita est, nec requisiti fuere, ut argumentis confirmarent, quæ definierant. Leon. Coquæus in *Exam. Præf. Monit. Jac.* I. *Bull. Regis*, p. 22.

^p Hujus doctrina discursiva est in mediis, et prophetica in conclusionem. Staplet. Lib. VIII. de *doct. Princ.* Lib. VIII. cap. 14. Concludendo et asserendo nunquam errat, in mediis—ipsis hallucinari et aberrare possit. Valent. Jes. ut supra.

^q Quando docet ex cathedra, et aliquid proponit Ecclesiæ credendum, ex assistentia Spiritus Sancti tum non errat. Leon. Coquæus, *Exam. Præf. Mon. Jac.* I. p. 305.

^r Novimus circumdatum præterea esse infirmitate et peccatis obnoxium. Leon. Coq. *Exam. Præf. Mon. Jac. R.* p. 305. He hath his passions as well as other men. Notes upon the *Apology*, p. 179.

cepted, could attain unto. Into the 'individual unity of this exception or exemption, was neither Peter nor Paul, prophet nor apostle, pope nor papist, ever assumed.

Having thus briefly shewed that the 'pope as pope may err, and Fathers as Fathers be deceived; is it not reason that we should challenge the writings and sayings of those worthy men, yet men, (I mean the Fathers of the church,) of error and imperfection, when they contradict or oppose themselves against scripture? Have papists any greater privilege than protestants for not following or being led by Fathers? May they dissent from any, from many, from all? And may not we, when the question shall be between scripture and Fathers, the pope and scripture, which is to be followed? Surely, in reason, and by the judgment of "Vincentius Lirinensis, in his "golden book against heresies," only scripture is allowed to convince those errors, which have increased long and wide; because the length of time hath given them occasion to steal away the truth; and the poison spreading farther, they endeavour to corrupt the writings of the Fathers.^{*} The error of the papacy hath spread far, and grown long. The papists have endeavoured to corrupt the writings of the Fathers; their forgeries are plain, but of divers sorts: sometimes in counterfeiting the false, sometimes in corrupting the true; sometimes secretly omitting, or adding, whole epistles, treatises, or sentences, in their *Indices Expurgatorii*; sometimes openly, as in their later prints, especially the Roman; and this they do not only *de facto*, but maintain it *de jure*, to be lawfully done. We have abundantly, as I hope, proved the two former points 'in two set treatises, so as no protestant shall need to question the Bastardy of the false, or Corruption of the true, Fathers, any more. For it is, out of all controversy, so impudently and yet imperiously done,

^{*} Is he better than St Peter, to whom he succeedeth? Doth the prophet lie himself, that saith, *omnis homo mendax*. Certain notes upon the *Apology*, p. 179.

[†] Alphons. de Castro.

^u "Cæterum dilatatæ et inveteratæ hæreses nequaquam hac via adgrediendæ sunt, eò quod prolixo temporum tractu longa his furandæ veritatis pa-

tuerit occasio.—Sola, si opus est, scripturarum auctoritate convincere." Vincent. Lirin. *lib. de Hæres.* cap. 39. Tom. iv. p. 78. Bibl. vet. Patrum. [Marg. de la Bigne.]

^x John Rainolds, in *Coll.* p. 171.

^y See the 1st and 2nd Part of the *Bastardy of the false, and the Corruption of the true Fathers*.

as it may well appear, that no stone is left unturned, no fraud unattempted, to palliate and continue the errors and corruptions of the church of Rome; an argument proving to us miserable men, (reserved unto these last and worst days,) by this shameful corruption of scripture, councils, and Fathers, that there is no farther proof left for true Christians to know the true professors of the gospel from the false, (as the author of the imperfect homilies upon Matthew writeth,) *nisi tantummodo per scripturas*; “unless it be only by the rule of faith,² the word of God, the authority of the scriptures.”

² Nulla probatio potest esse veræ Christianitatis, neque refugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi Scrip- | turæ Divinæ — nisi tantummodò per Scripturas. Hom. 49. *In opere Imp.* p. 930.

THE MYSTERY

OF THE

INDICES EXPURGATORII.

IT remaineth now, that we proceed orderly to shew the open and secret abuses done unto the holy Fathers of the church, by the fathers of the society, or other popish priests and pillars of the church of Rome, together with their impudent approbation and asseveration of this their fraud and imposture; a fact very shameful, and yet notorious to the eye and ear of any understanding man, as shall be farther proved. But first we will intreat of the secret abuses offered by the court of Rome, derived unto us by the hands of the pope and his supposts, from the authority of the council of Trent. For, as ^aone truly observes, these “Expurgatory Indices are compiled by a commission issuing from the pope himself, who was either authorised, or entreated to that office by a general council.” So then, not to dwell too long upon this point, the council of Trent, seeing the danger that was likely to happen unto their church, if books indifferently of all sorts should be permitted to be read, solicited the pope, ^bwho appointed certain cardinals, general inquisitors at Rome, together with the master of the sacred palace. These general inquisitors at Rome appointed certain special inquisitors in every diocese, and ^cthey also had their deputies, commissaries, and notaries under them, to see that nothing contrary to the catholic faith, or good manners established in the council of Trent, should be taught, spoken, uttered, or published,

^a Donne, *Pseudo-martyr*. p. 102.

^b Animadvertendum est, auctoritate Romani Pontificis illustrissimos et reverendissimos Cardinales ex toto Collegio deligi, et constitui *Generales Inquisitores* in tota Republica Christiana:

quos per literas consulunt cæteri omnes *Inquisitores* in singulis urbibus et provinciis constituti. Jo. Azor. Part 1. *Instit. Mor. Lib. viii.* cap. 18. p. 684.

^c Azor. eod. cap.

secretly or openly, in writing or in print; but that the offenders, ^dof whatsoever kind, kindred, dignity, prerogative, or pre-eminence, should be severely punished by the inquisitors, with loss of goods, states, dignities, and lives also, if need were. This was decreed in a council, provided for by a pope, executed by a bull, with direction of the lords inquisitors, and assistance of the secular power. The occasion of this strict inquisition for books at Rome, and in all countries, sprang from ^eWickliff and Luther especially, whose books took such deep root in some men's minds, that although divers popes at several times, did endeavour by main force, as it were, to thrust them out of men's hands, thundering against the receivers of them or their favourites, no less than death or destruction: yet they prevailed so little thereby, that the more they were forbidden the more they were read, both in England, Germany, and elsewhere; insomuch that they were fain to grow to a new consultation in the council of Trent. And ^ffirst, the council appointed certain learned men of all nations and countries there assembled, to gather such a catalogue or ^hindex together, as might contain all such books as were justly to be forbidden, whether written by or against them. This work, thus wisely thought upon, was diligently performed, and the index made and presented unto the council, ⁱwho referred all matters back again unto the pope's holiness, which then was Pius IV.: ^kwho, by his breves and bulls, caused the same index, together with certain rules, first by him approved and ratified, to be published abroad and sent

^d Procedunt contra hæreticos cujus-
cunque sint conditionis dignitatis vel
gradus. Azor. ib. p. 682. Consulto
Romano Pontifice—cautius et tutius
negotium fidei agitur. Ib.

^e Vide Ep. v. Martini V. cum literis
diversorum Romanorum Pontificum,
p. 40.

^f As Cornelius Tacitus said of Fabri-
cius Veienton's books: "Exuri jussi,
conquisiti, lectitatieque sunt, donec cum
periculo parabantur." Gab. Putherb.
p. 236.

^g Tridentini Synodus ex tanta Epi-
scoporum, et aliorum doctissimorum
virorum copia delegit ad eum confici-

endum Indicem multos cum doctrina,
tum judicio insignes Prælatos, ex omni-
bus fere nationibus. *Pius Papa IV.*

^h In *Ind. lib. Prohib.* Ven. 1597,
p. 8.

ⁱ Cum in negotio non parum pro-
gressi essent, justis de causis eadem
Synodus permota, ad ipsam Apostoli-
cam sedem, integram rem deferendam
statuit. Ib. p. 4. In *Bulla Clem.*
VIII.

^k Itaque Felix Rector *Pius Papa*
IV.—Indicem Librorum prohibito-
rum, et Regulas quasdam per suas
litteras in forma Brevis promulgavit.
Ib. p. 4.

into all countries. This ¹bull beareth date the 24th of March, 1564, in the fifth year of his popedom. But, it seemeth, that books increasing, ^mand with books certain disorders that could not be prevented; in the end, pope Sixtus V. of that name, revising both index and rules, with advice of the best divines, added very much thereunto, both in regard of the rules and of the books; and more he would have done, but that he was untimely ⁿprevented by death. Which being wisely perceived by Clement VIII., (a pope no less happy for ending and perfecting, than the other was for ^ointending and purposing, great matters,) he resumes the index, and appoints seven or eight of the gravest ^pcardinals, besides other learned men, to oversee both it and whatsoever did belong thereunto. And in the end, for the better speed and more prosperous success of the sacred inquisition, appointed for the care and office of both prohibiting and purging books, he approves the index thus revised, and confirms the privileges formerly granted, first by Pius V. unto the master of the sacred palace, and then by Gregory XIII., and Sixtus V., unto the cardinals of the congregation, for the better enabling of them unto the performance of this so necessary and weighty a business, which doth so nearly concern the safety of their church and commonwealth. For had they not taken this strict and secret course, in forbidding and purging all manner of good books, it would not have been long, but that we should have seen the fall of Rome, and the destruction of that Jericho, at the blast of God's Spirit, and such as his Divine providence had appointed to sound forth the truth of his religion throughout the whole world. But they have taken a politic course, by this their unholy inquisition for books, to smother the

¹ Cum Sathanæ astutia nova indices mala crescerent—propterea Sixtus V. —multis illustratis atque ad regulas adjectis necessariis rebus, mandavit, ut nonnulli alii ejusdem generis libri, eidem Indici adderentur. Clem. VIII. in *Ind. lib. prohib.* p. 4.

^m Verum cum idem Sixtus, re minime absoluta, ab humanis excesserit: &c. Ib.

ⁿ He began, (as they would have us believe,) the correction of the Vulgar

Bibles and these Indices; but was not able to finish them.

^o Vide *Lit. Clem. VIII. præfixas Ind. Lib. prohib. datas Tusculi sub annulo Piscatoris, 1595. Pontif. sui anno 4. Ib.*

^p Quo facilius negotium, cum prohibitionis, tum expurgationis, et impressionis librorum peragatur, eas omnes facultates, privilegia et indulta—confirmamus, et quatenus opus est innovamus, &c. Ib. p. 6.

truth for a time, though at the length out it comes, their policy is frustrated, their purposes defeated, their fraud espied, God's name glorified, and themselves ashamed. Whoever heard before of their 'inquisitors, general and especial! of their 'age, which must be of forty? of their professions, which must be inquisitors! which is either divinity or law: 'for some respects, rather law than divinity, and for other respects, rather divinity than law. Of their power to censure all sorts of men, and all kinds of books, by adding to, or taking from them, or otherwise changing the words, or altering the meaning of them? 'Of their authority over bishops, cardinals, and popes, kings, princes, and other potentates and states of the world! Though I grant it be with reference of the lesser unto the greater; of the especial inquisitors in every diocese, unto the general inquisitors at Rome; and of them, 'unto the pope in cases reserved. Was it known till of late, (and that by God's especial providence,) that at 'Rome, at Lisbon, in Spain, Naples, and in the Low-Countries, there were men appointed for the same purpose, and books printed, to the end, that neither in Hebrew, Chaldee, Greek, Latin, or in any other language, in divinity, humanity, law, physic, philosophy, or any faculty, there should be any proposition, position, book, sentence, word, syllable, or letter, that might impugn the doctrine established by the court of Rome, or council of Trent, uncorrected, unamended? Nay, do they not

^q See Azorius, before.

^r Queritur, quotum ætatis annum agere oporteat Apostolicum Inquisitorem? Respondeo, eum debere annum quadragessimum attingisse. Azor. part 1. *Instit. Moral.* 8. cap. 18. *De sacris Apostolicis Inquisitoribus*, p. 679.

^s Ob lites et controversias dirimendas apti magis et idonei videntur esse juris Pontificii periti. At verò ad hæreses ac cætera dogmata discernenda, aptiores multò videntur esse Theologi. *Ib.*

^t Their practice doth make this point most evident. See the Table of the Divinity Books, that are purged, in the latter end of this discourse.

^u In supremos principes *Inquisitores* non inquirunt et animadvertunt, nisi

speciali Romani Pontificis mandato. Jo. Azor. Lib. viii. cap. 18. p. 682.

^x The *Index Expurgatorius* of Rome, was published by Jo. Maria, Master of the Sacred Palace, Romæ 1607, in 8vo. The Portugal *Index*, by Georg. Dalmeida, Archbishop of Lisbon. At Lisbon, 1581, in 4to. The Spanish, by Gaspar Quiroga, Cardinal and Archbishop of Toledo. Madrid, 1584, in 4to. Also, that of Naples, by Gregorius Capuccinus: the title is *Enchiridion Ecclesiasticum*, Ven. 1588, in 8vo. That of the Low-Countries, by commandment of the King of Spain, and the Duke of Alva, with the especial care and oversight of Arias Montanus, in 4to. Ant. 1571.

proceed a little further? to correct Fathers, Greek or Latin, of the east or west church? And do they not give us manifest tokens of their desire to reform the bible also, if it might conveniently be done? And this reformation, or expurgation of all manner of books, doth not only reach unto the printed volumes, ^ybut unto the manuscript copies also; as hath already been sufficiently proved elsewhere.

If the papists had any good meaning, (which they have given us great cause to suspect,) in framing these catalogues of books, prohibited or purged, ^zwhy do they make it *opus tenebrarum*, “a work of darkness?” They that do ill, hate the light. Why do they hide them so cunningly from the light and sight of men, that few there be of their own religion that do know the mystery of this artifice, that are acquainted with this kind of policy? The knowledge thereof is too high for them; it is reserved only for the inquisitors. These catalogues, when they are printed, are delivered only into their hands; no man can get one of them, be he bachelor, licentiate, or doctor in divinity, unless he be of that office, or fit to be trusted with such a secrecy.

These men, though otherwise excellently well learned, though never so well read, must not presume to be too inquisitive after their doings, seeing all is done by supreme authority. I have read of some, and have myself ^aobserved others, that do deny divers of their Indices Expurgatory. The divines ^bof Bourdeaux, against Mornay, do in a manner deny the index of ^cAntwerp, made by the Low-Countrymen. The ^dinquisitor of Naples is so far out of love with the Index of

^y Ad istos enim quoque purgatio pertinet. Poss. *Bibl. selecta*. Lib. 1. cap. 12. p. 58.

^z The author of the *Grounds of the Old Religion and the New*, in his answer to Mr Crashaw, would persuade us, that they have made their doings known to the world, and have published all in print, what they will have corrected, p. 213, where the contrary is most evident: and I do verily persuade myself, that the author himself was never permitted to see any of them.

^a Dr Bagshaw, in a private conference, denied the Spanish *Index*.

^b In their preface to the book.

^c They say it meddeth but with a few late books of catholics. Bertram is very late in their account.

^d Summopere cave à quodam libro, cujus Titulus est, *Index librorum expurgandorum, impressus Madriti, per Alphonsum Gomezium sub anno 1584*, cum potius credendum sit falsò adscriptum esse in eo, in tali civitate: et per dictum *Alphonsum* impressum fuisse: ac etiam falsò adscriptum esse,

Spain, that there is no persuading of him that the book was printed at Madrid, or set forth by the authority of Gaspar Quiroga, chief inquisitor of Spain. And I doubt not but Gabriel Putherbeus' book, *De tollendis libris malis*, will be 'defaced, or outfaced, ere it be long. And yet all these books are to be seen, with sundry others, brought together by God's especial providence, into the public library of Oxford; printed, all of them, beyond the seas, by those that were esteemed true papists. It is too late to deny them, as some of you have done. Better were it to say, 'that no such things, (as we dream of,) are contained within the limits of their jurisdictions; as, purgings of Fathers, and other ancient writers, which were before the council of Trent; the inquisitors have not to do with them, but with the late observations, annotations, or scholies that are made upon them and their learned works. Thus some of you do say. And if this were true, we should indeed have the less cause to complain of the several wrongs done unto the Fathers, and by reason of them unto us; but it is too notorious, since their books have come unto our hands, that neither Cyril, Hilary, nor Eucherius, nor many more (besides) of the ancient Fathers, have escaped their angry censures, as well for the text as for the annotations. You have defaced their words, and disgraced their writings; the proof thereof is reserved unto its proper place. For the present, it will be worth the labour to consider how these indices do grow and multiply, by little and little, varying still one from another so far, that what the inquisitor of one place doth tolerate, the inquisitor of another diocese doth condemn: what Gaspar Quiroga in Spain doth allow, Gregorius Capuchinus, inquisitor

tanti supremi, et Catholici Senatus ordine impressum ac ab eo editum. Greg. Capuc. in *Enchirid.* p. 281.

* He hath discovered the fraud of their bishops, priests, and monks, better than any man that I do know. He tells of a bishop that brought a lascivious book of Clement Marot, intituled, *Adolescentiæ suæ*, into the pulpit, instead of the bible, being fairly bound: and of their common practice, in singing wanton songs, instead of David's Psalms, and reading of Marot instead

of St Paul. Gab. Putherb. *de tollendis lib. malis*, Lib. i. pp. 19 and 42.

† Indices Expurgatorii non facti sunt in eum usum, ut quid in Patribus inducatur, sed ut eluantur, quæ malè sani homines Patrum monumentis assuerunt. Grets. Lib. II. *de Jure et more prohib. lib.* cap. 9. p. 129. Glossemata ab Hæreticis—assuta, scholia, malè feriatorum annotamenta et interpretamenta expungenda sunt et inducenda. Hæc mens Indicium. Ib. cap. 7. p. 126.

for the diocese of Naples, doth utterly disallow. And their judgments do so well agree upon the books in question, that he that is now inquisitor and chief censor in one country, may hereafter chance to have his books inquired after, and purged in another. For thus it fared with Arias Montanus; who was sometimes a ^cchief inquisitor in the Low-Countries, and had more than a finger in the printing of the Antwerp Index, long since and often reprinted by Junius. But now his ^bown works, (as, his learned Commentaries upon Isaiah, the lesser Prophets, the four Evangelists, the Acts of the Apostles, upon the Epistles and the Apocalypse, and other writings of his,) are purged and purged again in the Roman Index. So that I cannot wonder, (seeing such men may not be trusted for their censures,) if they vary one from another, and oftentimes from themselves. Neither was it, all things considered, improvidently done, to set down such a course, to the intent that men always remaining doubtful, by reason of the uncertainty of their censures, might ⁱbe restrained from grounding their judgments upon such notes as may be heretical or unsound, notwithstanding that they come forth with this attestation, that the book was read over, and perused by such or such an inquisitor, and containeth nothing contrary to the Catholic faith or good manners; for what one inquisitor seeth not, another may espy; and sometimes, what is not observed by one and the selfsame ^kman at one time, may be perceived at another; so that there is a kind of necessity laid upon the inquisitors to subscribe their names doubtfully and uncertainly, as thus: I, N——, inquisitor for such a diocese, do say that this present book, thus by me corrected, may be tolerated and read, until such time as it shall be thought worthy of some farther correction. And albeit I

^c See his preface before the *Index of Antwerp*.

^b See the *Roman Index*, p. 39.

ⁱ Magis Reipublicæ damnosus est liber Hæreticorum revisus à Theologis, (sed non bene,) et approbatus cum fide scripta asserentibus delevisse omnia delenda, cum non sit hoc: et cum hoc dat occasionem Lectori, ut omnia in eo contenta Catholica esse credat, quamvis annihilentur statum Ecclesiasticum. Greg. Capuc. in *Enchirid.* p. 217.

^k Observo, quod hodie video librum non esse dignum majori correctione: et crastina die ex nova consideratione judico ipsum dignum: et ideo ut non errem, et quod patronus libri tenetur semper ad notitiam amplioris correctionis præsentare librum, taliter approbo: *Ego N. deputatus in revisione Librorum Curia Archiepiscopalis, dico, posse tolerari, et legi præsentem Librum sic correctum, quousque ampliori correctione dignus apparebit.* Ib.

have not seen the practice of this rule in many books, yet Angelus ¹Roccha hath observed it very strictly : and I am sure, that according unto the grounds of their inquisition, (which have no ground, solidity, or certainty in them,) it is the best rule of proceeding by. For example's sake, the Sweet Sermons, or *Melissæ*, (that is, mellifluous common places,) of ^mSt Antony the Great, are censured by the divines of Spain, to be purged only in twenty-six places ; but the inquisitors of Rome have added twenty places more. And lastly, the chancellor of Paris hath espied so many places to be blotted out, that he hath blotted out the whole book. Again, the commentary of James Faber, upon the Epistles of St Paul, is purged in forty-three places, by the *Index Expurgatorius* printed at Antwerp. But the Spanish Index hath found out more than seventy-two places, needfully and carefully to be mended. Once more, Amatus Lusitanus's book of Centuries is censured by ⁿGeorgius Dalmeida, in two places ; by ^oGaspar Quiroga in four ; and last of all, by the ^pmaster of the sacred palace at Rome, in forty-four at the least : and it may be, the time will come when we shall see another Index, that shall exceed all the former. You see, they proceed sometimes by arithmetical, sometimes by geometrical progression, so fast, that if they be not stayed they will run themselves out of breath, and bring all into *materiam primam*, "into an utter confusion." Had it not been far better, if these inquisitors, I mean the general ones at Rome, (for those in Spain, though they be called inquisitors-general, have another meaning,) had first met, and before the making of any Index Expurgatory, resolved in a more particular manner than is contained in their rules, of the state of all questions, and the grounds of their religion ; and decreed amongst themselves, ever with relation and submission unto his holiness, that whatsoever by any writer should be delivered contrary to this doctrine of theirs, whether wittingly or unwittingly, should be expunged and razed out in all printed and written books, immediately upon the sight thereof. By this means, the Index of Spain (*mutatis mu-*

¹ In Bibliotheca Scripturali, he useth this subscription ; "Donec prodeant censuræ Romanæ."

^m See Antonius Magnus, in the

table hereafter.

ⁿ In *Ind. Lusit.* p. 27.

^o In *Ind. Hisp.* pp. 1, 2.

^p In *Ind. Rom.* p. 12.

tandis,) might have agreed with the Index of Portugal; and both, with that of the Low Countries; and all of them with the great Index of Rome, the mother Index of all the rest. But they have taken a contrary course, though the inquisitors, general as well as particular, in Spain, Portugal, Naples, or the Netherlands, as well as at Rome, have all one end, and like devotion, to maintain the doctrine of the council of Trent, which contains in it the absolute form of all popery. Yet, what that doctrine is in particular, knoweth no man; no, not the inquisitors themselves; else would they, I suppose, in reason, long ere this have taken up the controversy about the two * Latin bibles authorised by two popes; or the great †question about grace and power of God, which hath been diversely determined by the Dominicans and the Jesuits. But let us urge the point a little farther. Say, as all doubtful points must be referred unto the pope alone, according to that of †the seventeenth of Deuteronomy, in their interpretation, that the inquisitors, neither general at Rome, nor special elsewhere, can resolve these and the like doubts; yet they might have had recourse unto the pope in all this space, †whose words are oracles, his definitions the determinations of the church, and his breast the hidden treasure of all knowledge. But, I do much doubt, if his holiness were consulted in these and the like points, which might stumble the best writers amongst them, whether he would answer them directly or no; because, (as Greg. de Valentia observes,) *Definitiones fidei rarè, et à paucis Pontificibus fiunt*: it is no ordinary practice of theirs. Or, if he chance to pronounce his definitive, may it not be doubted whether they would accord thereunto in other matters; when we see the pope's briefs, about the matter of excommunication, and his right in temporals, (which, according to them, is *in*

* Part III.

† See Paulus Benius Eugubinus's book. *Qua tandem ratione dirimi possit controversia quæ in præsens de efficaciaci Dei auxilio et libero arbitrio inter nonnullos Catholicos agitur*, ad Clem. VIII. Pontif. Max. Patavii, 1603, in 4to.

‡ This place, which is corruptly cited by Bellarmine in sundry books, (*Disput. de Contr.* Tom. i. *De verbo Dei*.

Lib. III. [cap. 4. p. 39. *De Rom. Pont.* lb. Tom. i.] Lib. vi. cap. 1. p. 208; et lb. cap. 16. p. 223.) reading, *ex decreto judicis*, for *et*, is one of the best proofs for the Pope's supremacy, over all kings and princes, in all causes as well ecclesiastical as civil.

§ Illius sententia pro divino oraculo habita est. Leon. Coq. *Ex. Præf. Mon.* pp. 22 and 305.

ordine ad Deum, subordinate unto a main point in divinity,) questioned in Venice; and impugned about the bibles, not only there but elsewhere? But what is this to so many questions as do arise daily in divinity amongst the papists, concerning faith and manners? Wherein the papists are at odds amongst themselves; 'as the learned Dean of Winchester hath showed in his painful collections. Who shall reconcile or umpire them, decide doubts, determine questions, and take up all controversies? There is great need of such an arbiter or judge, if any such be to be found; for, what is more ordinary with them than to write one against another? one side defending, the other impugning, the main points of our religion; and both submitting their writings unto the censure of the church, thereby intending to keep themselves from the imputation of heresy; although, indeed, Azorius hath lately showed that this excuse will not serve; for, if Titius write a book, wherein professedly he doth maintain some points of doctrine as they are maintained in the churches of the protestants, fully concurring in opinion with them, (as, for example, if Arias Montanus do say, that the books of the Maccabees are not canonical,) his books shall be censured, and himself condemned for an heretic, although he profess that he doth believe whatsoever the church doth teach, and be never so ready to correct and reform his error. And this is the cause why Cardinal "Bellarmine doth refute the opinion of Scot, about the Eucharist, as erroneous; though he deliver it only by way of objection, determining the contrary, being moved thereto by the authority of the church. Which church of theirs, what is it, or where is it to be found? unless it be within the pope's breast: and so it were invisible, like that of the protestants. And therefore the *cardinal, and some other

[†] Vide *Apologi. Cathol. de notis Ecclesiæ et de Judice*, Lib. II. Lond. 1605 and 1606, in 4to. Tom. I. *Instit. Moral.* Lib. VIII. cap. 16. Sect. decimo. p. 674.

Si liber sit hæresi infectus, quam Titius ex instituto comprobat scienter contra Ecclesiam tunc tanquam hæreticus Titius potest jure damnari, tametsi in eo libro profiteatur se credere, quicquid docet Ecclesia, et paratum se

esse ad emendandum et corrigendum errorem. Azor. *Ib.*

[‡] Bell. *Disput. de Contr.* Tom. III. Lib. III. *de Eucharistia*, cap. 23. p. 160.

^{*} Ecclesiæ—et ipsius summi Pontificis Christi vicarii censure non solum præsens opusculum, sed omnia scripta mea lubens et volens submitto. Bell. *advers. Barol.* p. 320.

of our modern writers, have submitted their books unto the judgment of the church, and of the pope for the time being; that is to say, (for aught that can be learned,) to the church, which is the pope for the time being. Which, if it be so, seeing there are so many books written of controversy, whereof few do agree otherwise than in general terms, why doth not the sovereign ^yjudge of all controversies, sole interpreter of scriptures, (from whose judgment or interpretation here upon earth there lieth no appeal,) take up the controversy, and assign every particular question its proper state and decision. Either the pope is able to do this, or he is not able. If he be not *idoneus ad hæc*, sufficient for so great a task, why doth he bear men in hand that he is? And if he be able, why doth he it not, but suffereth millions of souls to go away unresolved? What doth this argue but want of charity? which should not be in the true pastor of the church. The consideration of these points, methinks, should very much move the common sort of poor seduced papists not to rely too much upon the pope's authority, or the church's definition; unless it be declared unto them in a particular manner how far both do extend; for, shall I believe as the church doth, and know not what that church is? Shall I obey his authority before I see his commission? I dare avouch it openly, that amongst so many simple papists, which the adversaries boast to be amongst us, (*though I doubt not but they fail in their large account,) there is not one that doth truly know what this church is; that doth so much as dream of such narrow limits and bounds that it hath; as being confined within the person of one man; which, (by confession of the adversary,) may be sometimes, for his life, a reprobate, and for his doctrine, an heretic. They imagine that the church is a select number of learned men at Rome, who being lawfully assembled by authority of their head, the pope, and guided with his infallible judgment, have fully

^y The Pope cannot err in deciding of controversies of faith or religion. Certain notes upon the *Apology*, p. 177. Item, I conclude then with them, (yea, with the catholic church,) that the pope is the only prelate that cannot err in deciding a controversy or doubt in faith and religion; all the

world else may err in deciding of such doubts. Ib. 178.

^z Innumeri sunt adhuc ex Anglis, Scotis et Hibernis, quos reliquit sibi Dominus, qui non curvaverunt ante Baal, neque impiæ hæresi adhæserunt, sed constantes in fide permansere. Coq. *Exam. Praef. Mon. Jac. R.* p. 26.

resolved and agreed upon all the points at this day controverted, and delivered their meanings so clearly, that the doctrine by them taught may be said to be the doctrine of the whole catholic church. But (alas!) it is not so; for they at Rome do not always agree amongst themselves, and are divided from others in opinions; so that, in a manner, the papists doubt as much of the truth of their religion, as they do of the certainty of their salvation; and therefore it is in vain for any man to rely upon their judgments, whose judgments are so uncertain and unsettled; resolving upon nothing, but in general terms, which prove nothing. ^aAnd this is the reason why their inquisitors, (which in every country are to be esteemed the most judicious writers,) are no less different in their censures, than diverse in countries; that in Spain, ^bone opinion is maintained, in Italy another, a third in the Low Countries, and a fourth at Rome: so that we have almost, *quot capita, tot sensus*, so many men, so many minds; as it appeareth most evidently by their *Indices Expurgatorii*, which agree no better than clocks, varying oftentimes from themselves, and all of them from the sun. But to grant so much, (which yet will never be proved,) that all these *Indices Expurgatorii*, (whereof we have seen but a small number, of some few countries, which have come unto us rather ^cby good hap, and by God's gracious providence, than by their good will,) did agree, and that there were no change at all found in them; yet how can this their blotting and blurring of all manner of authors, old or new, be any ways approved or warranted? unless it be by authority of the court of Rome, which, whether it have any such power to tyrannize over men's writings, after they have sealed them with their deaths, (without any revocation or retractation of that which they have written deliberately and advisedly, upon view of the circumstances and consideration of the arguments on both sides,) may well be doubted. Our quarrel is not so much unto the catalogues of books forbid-

^a *Dolus versatur in generalibus.*

^b About the purging of books they cannot agree, nor never will.

^c The *Index* of Antwerp was discovered by Junius, who lighted upon

it by great hap: the Spanish and Portugal was never known, till the taking of Calais. The Roman *Index* was procured; but, with much ado.

den; wherein also they do wrong us greatly, forbidding books which [they] themselves have printed; as, ^d*Antonius Magnus, Fortunatus, Antoninus, Bertramus*, and sundry other works, which were heretofore current amongst papists, (although we grant it is lawful, nay, very behooveful and expedient, that men should be restrained from reading some books, ^eas books against the state, lewd, profane, or tending unto atheism, which are expressly forbidden in all religions, and in all countries,) but the thing which we mislike in papistry is their *Indices Expurgatorii*; which do make men to say and unsay the same things again; to eat up their own words, and retract their opinions; when, God knoweth, the authors of them had no such meaning. And yet herein also there were some reason to colour their lewd practices, if whilst the authors were living they did this; for they might haply be convented and convinced with reason, and shewed their errors; but, after the author is once dead, perhaps some hundreds of years, and hath left his books, as it were, his last will and testament behind him; then to raze the records, and belie the author, hath scarce any probability of reason to justify it; the controversies depending, as yet they do, between the papists and us, upon the plurality of writers, which side hath most testimonies.

You appeal, in every question, unto the fathers; as honourable a trial as any is under the sun. You allege the ^fschoolmen and canonists, which are indeed like the ^gscribes and pharisees, perverting the scriptures, and profaning divinity with philosophy, or rather sophistry; calling themselves school-divines, when they are neither scholars nor divines. We do not reject them more than yourselves do.

Lastly, you bring in multitudes of writers, which have, and do daily witness, (as you say,) the truth on your side, to prove your unity, universality, and consent. Whom would it not amaze to see such a cloud of witnesses, and torrent

^d See the Table following of divinity books, heretofore approved, now censured by papists.

^e *Libri qui res lascivas, seu obscenas ex professo tractant, narrant aut docent—omnino prohibentur: et qui eos habuerint, severe ab Episcopis pu-*

niantur. Reg. 6. A rule for us as well as for them.

^f Rain. in *Coll.* pp. 74 and 258.

^g Enervem et elumbem Apologiam Scholasticorum Doctorum. Vide apud *Coquæum in Exam. Præf. Monit. Jac.* i. p. 493.

of writers, as ^sCoccius, the great book-master, doth produce in every question? But, setting aside the *Bastardy of the False*, and *Corruption of the True*, your Indices Expurgatory, your catalogues of books forbidden, your *See, see*, in every page, which is but a bugbear to fray* children withal; you shall see how naked and destitute you are of true Fathers, learned schoolmen, or modern writers, and that your Coccius, (a writer so much esteemed of your younger divines,) was very much to blame to leave his religion upon pretence of authorities ^habounding on your side, and scarcely to be found, in any number, on ours, as you teach men to say.

For, albeit the controversies in religion are not to be determined by plurality of testimonies, without, (much less, against,) scriptures, and that the authorities alleged ought rather to be taken by weight than number; yet if we compare father with father, authority with authority, writer with writer, (the schoolmen and canonists always excepted, which yet speak for us in many points,) yourselves would be driven to confess, that in the most substantial and material points of divinity, (as, about the judge of controversies, the authority of the pope, the infallibility of the church, power of councils, necessity of traditions, use of the vulgar Latin, prohibiting of the vulgar in every language, your idolatry, mariolatry, and such like questions,) our number were greater, our authorities more pregnant, and our books more authentic. But, how happeneth it then, (may some of you say,) that they are no oftener alleged? Why do your men in a manner confess that all antiquity is ours, and therefore are compelled to fly only unto the scriptures? I answer with ⁱAthanasius, that albeit scripture be sufficient to salvation, yet it hath always been our hold, that the sayings of the fathers, and writings of men in all ages, ought not to be neglected. You see what use our best learned writers, Jewel, Bilson, and Andrewes, (most reverend bishops,) Abbot, Rainolds, and Whitakers, (most learned doctors,) and sundry others, do make of their sayings. Your men have indeed the

^s The title of his book in Latin is, *Thesaurus Catholicus*, Col. 1600, printed in two volumes.

* ["fray;" i.e. "frighten."]

^h As Laurence Trivius doth report in his preface to his first tome.

ⁱ In Orat. contra gentes.

^kproper note of heretics; they are *lucifuge scripturarum*. But do our men fly the Fathers? Perhaps some faint soldiers of our side, before the Fathers' works were truly set forth, and since the coming out of your infamous Indices Expurgatory, lighting upon some corrupt treatises, or misprinted sentences, which speak for you, have thence drawn an argument that all the Fathers, and all writers, do make wholly or chiefly for you; whereas, in truth, they rather make against than for you, as would appear, if the premises were better observed: that is, if the Fathers were perused in their originals, being free from corruption, and read with diligence and discretion. By neglect whereof, and for that no man hath as yet taken upon him to give us a perfect censure of the Fathers' works, (a labour very profitable, and almost necessary, for settling our young students of divinity,) it is come to pass, that the fathers are in less account, and later writers more esteemed than they should be. I have taken a little pains in this kind, and do see the proof thereof. But, what am I, that I should prescribe unto others? I am but the 'collector, (as Possevine truly calls me,) of other men's labours; I will not take upon me to be a director of other men's judgments. But there is a ^mvery learned man, of great sufficiency, whose talent hath been for many years employed in this kind; who will, I doubt not, ere it be long, make us all beholden to him for his great pains, by publishing his observations.

To conclude this point, touching the authorities and testimonies of the holy fathers; we say, that grant we had not such plenty of witnesses as are rife in every sound protestant's books; yet the match is unequal, and the demand very unreasonable, to appeal unto the writers of all ages, sith* at all times you have corrupted some, and perverted others in such sort, that either the books, or the sentences, be not to be found; I mean, such as make against you.

^k Manifestus est fidei lapsus, et li-
quidum superbiæ vitium, vel respuere
aliquid eorum quæ Scriptura habet,
vel inducere quicquam quod scriptum
non est. Basil. *de fide*.

^l Ant. Possev. in *Append. ad Ap-
par. sacrum* in Censura Eclogæ Oxo-
nio-Cantabrigiensis.

^m Mr Robert Cook, of Leeds, in
Yorkshire, [who published the "*Cen-
sura quorundorum scriptorum*," a most
valuable work upon the corruption of
the fathers by the Papists, which went
through several editions. Ed.]

* ["sith;" i.e. "since."]

And the reason hereof is plain; because you have either forbidden, or purged, or altogether omitted the books or sentences in your last editions, accounted best by your novices, and students in divinity: which are not permitted to read a strange book, (though it be a manuscript,) but he must first "present the book unto one of the inquisitors, and ask leave of him; which is not easily granted, you must imagine, when Baronius and Bellarmine are fain to become suitors unto them for this faculty, which is not allowed to all professors of divinity, scarcely to the doctors of the chair; perhaps because °Pighius, and some others, have had such ill hap, (as you think,) by reading of our books, to embrace our opinions. But, if you had contented yourselves with prohibiting our books to be read, or purging of our books only, (to shew that there is something commendable amongst us,) as the like hath been done of our side, with Parson's *Resolution*, Granado's *Meditations*, and sundry other books of papists, which protestants have published with some changing and altering of the sentences; though, for my part, I have ever been of the mind, that if these, or the like books had never come forth, the matter had not been great, and the scandal less: yet this is *scandalum acceptum, non datum*, occasion of offence taken, or mistaken, rather. For those men which took pains to translate or publish these books, do profess that they have changed and altered their words; to shew that with a little help your books, such as tend to piety and godliness of life, that treat of the resurrection of the life to come, that persuade us to good works, so it be to a good end, may lawfully be read of us; otherwise, you would make men believe that we were enemies to good works, neither expecting reward, nor fearing punishment; living carelessly, like epicures and voluptuous Demases, which esteem more of this world than of that which is to come. Now, by the printing of Parson's *Resolution* and Granado's *Meditations*, it is evident that we do in these points, (as likewise with the philosophers in others,) join hand in hand with you, and approve of your writings in this kind. But,

° Nisi ostenso prius libro, et habita
 licentia à personis deputandis, aut nisi
 notoriè constet librum jam esse om-
 nibus permissum. *Reg.* 10. in Ind. lib.

prohib. p. 167.

° By reading Calvin upon the point
 of justification.

what reason have you to take your own men's learned writings, which have either historically or theologically related the truth of ours, or the falsehood of your religion, and alter and change them at your pleasures? and then to make the world believe that you have only corrected the faults of the print, or some such matter? You do not tell them that you have omitted ^pwhole pages in some places, divers sentences and words; adding in one place, and taking away in others; and sometimes, by a strange kind of metamorphosis, changing ^qnegatives into affirmatives, ^rvisible into invisible, by a contrary reading. Is this well done? can it be excused? dare you make your doings known unto the world, and publish in print what you will have corrected in their works? You dare not. Is not this your concealing of the fact a plain confession of your fault?

The trial of religion is like the trial of a *nisi prius*, at the common law; you have pretended witnesses and evidences on your side, to inform your counsel and persuade the jury: your writers are your attornies and lawyers, that plead the case, and enforce the proofs before the tribunal-seat of each man's conscience that is uprightly and indifferently minded. Now as you have your counsel, so we have ours to speak for us. Admit the question were about the pope's supremacy, (a point to be debated by the counsel of both sides,) let us see your evidences, and hear your best witnesses that can speak most directly to the matter. Here you bring in Abdias's *History*, Linus *Of the Passion*, ^sClement's *Constitutions*, *Recognitions*, and *Epistles*, Ignatius's *Epistles to the Blessed Virgin*, Marcellus's *to Maxentius*, Marcus's *to Athanasius*, Julius's *Rescript*, Pope Nicolas's *flaunting Epistle to the Emperor*, Peter Ravenna's *Epistle to the Council of Nice*, and the Council of Nice's *Epistle to Sylvester*, a miraculous *Letter of Gelasius's to Anastasius*, reporting that which was done two

^p See Cajetan's *Commentary on Aquinas's Sums*, of the former editions.

^q Fol. 207. col. 1. (Tom. II. *Did. Stellæ Com. in Lucam.*) post medium, ubi legitur, *Negativis præceptis*, deletur vox, *negativis*, et ponatur, *affirmativis*. *Ind. Hisp. Quirogæ*. p. 65.

^r In *Bertramo Presbytero*, de cor-

pore et sanguine Christi in *Eucharistia*. Fol. 1137. v. 2. *legendum invisibiliter, pro visibiliter*. *Ind. Belg.* p. 17. And after this lewd manner they have corrected divers books.

^s See the First Part, Treat. 1, 2, 3, 4, 5, 6, 10, 39, 40.

hundred years after his time, Gregory's *touching the Privilege of St Medard*, Melchades's *Tale of Constantine's Christening*, Constantine's *Donation*, Augustine's *Sermon of Peter's Chair*, and his *Questions upon the Old and New Testament*, Ambrose's *Commentary upon the Epistle to the Corinthians, Galatians, and Timothy*, beside the forty-seven sermons, Jerome likewise in his *Commentary upon the Epistle to the Romans, Galatians, Timothy, and Titus*, and the *Exposition of the Creed*, unto Damasus, the council of Sinuessa, and another at Rome, one lusty Decretal in the Extravagants, and four canons for the pope's jurisdiction. All these do witness plainly for the supremacy: but what are they? Sufficient witnesses, good freeholders, *probi et legales homines*? No such matter: they are sorry witnesses—base fellows that have wandered up and down the country, without any certain habitation, and some of them have been burned in the ear for rogues: they know neither father nor mother. In brief, your own learned counsel at the 'law, (Bellarmine, Baronius, Possevino, and others,) will tell you as much, if you do but whisper them in the ear. Now let us see your evidences, what credit they do bear: have they any labels or seals unto them? They have. Are they ancient? Many of them very ancient. Yet, if I be not deceived, they will do you but very little good: for if we do but view the evidences better, and hold them against the light, your falsehood will easily appear in helping and interlacing your books. For by the canon law,* (as it appeareth by the *Gloss in c. in Memoriam*, Dist. 19,) a falsary is he that in writing addeth, or detracteth, or altereth any thing fraudulently: and such you have shewed yourselves to be in the sentences following. To prove that the pope of Rome hath full power in the church of God, that all things, and all men, even the princes of the world, should be obedient unto him by God's law, and that of him alone we must seek and inquire what is to be believed, what to be thought, what to be held; "you produce certain words out of Cyril, that are not in all Cyril's works. And to help the matter, you bring in Thomas of Aquine, that is ready to depose that he

* See the *Bastardy of the False Fathers*. Part I.

* ["Corpus Juris Canonici." Decre-

tum Gratiani. Tom. i. col. 82. Ed.]

" Part II. pp. 138, 9. Tho. Aquinas in Opusc. contra errores Græcorum.

hath seen the words there, and compared them with the original: but you do well not to put him on his oath, for fear of wilful perjury. Likewise, in the *Council of Ephesus*, ²you have added these words in the proem thereof, *instead of pope Celestine*; to make us believe that Cyril was president of that council, not in his own name, but in the right of another, viz. of *pope Celestine*. In ³Cyprian's *Book of the Unity of the Church*, you have inserted these sentences: "The primacy is given to Peter: upon him alone he buildeth his church: he appointeth one chair: he that resisteth this chair of Peter, upon which the church is built, doth he trust to be in the church!" In ⁴Gregory's *Epistle*, where it is said that Paul, Andrew, and John, were all members of the church under one head, meaning Christ, you have coggled in Peter's name, like cunning gamesters that can help a die at a need. Thus, ⁵St Isidore's words, which hath made kings subject unto God's fear, and accountable unto him alone for their actions, you have alleged with this condition, "unless there be one upon earth, which instead of God himself might punish them;" which are not found in all his books. Thus you have marred the words by adding unto them: the like you have done by changing and altering of them. We will bring variety of examples. ⁶In the *Book of Questions*, quæst. 75, in the fourth tome of St Augustine's works, "Christ prayed for Peter; for James and John he prayed not." Some of you read the words thus, with a negative, which must be read interrogatively. ⁷In Chrysostom's first *Epistle unto Innocentius*, it is doubted that both in Greek and Latin you have turned the plural number into the singular. In Theodoret's fifth book, and ninth chapter, you read "father" for "brother;" and in St Ambrose's first book *de Pœnitentia*, you have changed "Peter's faith" into "Peter's chair;" *et* into *ex*, in the 17th of Deuteronomy: and ye read the "slaughter of priests," for an "army of priests," in Gregory's fourth *Book of Epistles*. And in

² Isidorus Mercator, added these words to the council; Cui præsedet B. Cyrillus Episcopus Alexandrinus loco Cælestini Papæ. Vide edit. Col. 1537. p. 314. *Revis. du Conc. de Trent.* p. 303. Part II. p. 158.

³ See Part II. the 1st place, p. 75.

⁴ Ib. the 14th place, pp. 129, 30.

⁵ Ib. the 16th place, p. 131.

⁶ Ib. place the 5th, p. 117.

⁷ My Lord of Winchester, in his *Book of Obedience*, in the preface and p. 53.

Gratian, out of the sixth synod of Constantinople in Trullo, cap. 36, where the council said, "Let Constantinople be magnified as well as Rome," you have the words in a clean contrary sense, "Let not Constantinople be magnified as well as Rome." And lastly, in St Augustine's words, *de Doctrina Christiana*, lib. ii. c. 8, for authorizing your decretal epistles, (the best foundation of your supremacy,) you have, (as hath been shewed,) grossly mistaken the antecedent to the relative. Next, you have changed the nominative case into the accusative, and the accusative into the nominative, as also the plural number into the singular. Now, if these be some of your best proofs, which are alleged for the pope's sovereign authority, in causes as well ecclesiastical as civil, we may hereby judge of the rest, and need not fear before what judge or unto what jury we report the matter. For if, in the common law, forgery, once plainly proved against a man, be sufficient to overthrow his cause, be it otherwise never so good; say, in common reason, how are they likely to speed, which to prove a broken title have suborned so many false witnesses, inserted so many words and sentences, and committed so many gross forgeries, or perjuries rather? But it may be that the counsel of their side will demand of us, what right or title we have, what we can shew against them in the behalf of kings and princes, for the temporal jurisdiction. Here though we have not so many witnesses to produce, or testimonies to allege, as our adversaries have; yet we doubt not but the judge will be favourable unto us, knowing how hardly we have been dealt withal. For, (which we have learned by one ^d of your own counsel, that ingeniously confessed it,) when any one of our witnesses did but offer to speak the truth on our side, you nipped him on the head, pinched him by the elbow, or cut out

^d Non solent Pontifices libenter permittere, ut suorum prædecessorum res gestæ aut opiniones, quæ authoritati Papali suffragantur, vel impugnentur, vel in dubium vocentur. Et propterea tam Pontifex ipse, quam locorum ordinarii, atque Hereticæ pravitatis Inquisitores satis sunt solliciti, ne libri aliqui, qui potestati pontificiæ ullo modo derogare videntur, in publicum

prodeant; et si prodierint, vel omnino supprimantur, vel à nemine absque facultate speciali, eaque in scriptis habita perlegantur, donec expurgati fuerint—ita librorum Auctores, non semper propriis, sed istorum verbis loqui, suamque sententiam proferre, quamvis inviti, sæpissimè compelluntur. Rog. Widdringt. *Cath. in Apol. pro jure Princ.* p. 343.

his tongue : or if any were so hardy as to step forth and tell his tale, you had a spell to charm and turn the words in his mouth. Thus you have dashed *Agapetus the pope out of countenance, for offering to say[†] that the king hath no man upon earth above him. And *Ludovicus Vives, renewing the words again in his epistle to king Henry VIII., is clapped up in prison by a strong hand, even after the time that he had been served with a subpoena to witness of our side. Thus have you stopped up [‡]Nilus de Primatu, [§]Theodorus Balsamon, Antonius de Rosellis, Marsilius Patavinus, and sundry others, that are never likely to come forth, unless the judges be pleased to send a special warrant for them. Again, where one Erasmus, lately of their own side, did confess in the hearing of divers honest men, ^{||}that the church was not founded upon Peter; and Stella, another deponent of theirs, being sworn and examined, [¶]saith that the apostles were all equal; ^{‡‡}Duaren, that the emperors heretofore were not only present, but president in councils; and lastly, whereas *Guicciardine hath discoursed at large, in his *History*, of the pope's invading of the temporal right of princes, and usurping upon the church : all these witnesses, and a hundred more that might have been alleged with a wet finger for us against them, what with fair promises or foul menaces, they have used the matter so,

* The book is forbidden wherein these words are; and left out in the last of Bigne.

† Non—habet in terris se quicquam excelsius.

‡ Cujus potestas Majestasque est in terris secundum Deum maxima. *Epistola ad Regem Angliæ præfixa Com. de Civ. Dei.*

§ It is in the Catalogue of books forbidden.

¶ Theodorus Balsamon's works are thrust out of Bigne in the last edition, Marsilius Patavinus omitted in the 2nd Edit. Tr. utriusque Juris Doctorum. Antonius de Rosellis in the *Index Expurgat.* Belg. p. 85. Hisp. 2. Neap. 156.

‡ Petrus non est fundamentum Ecclesiæ, sed Christus. *Eras. in Ind. Hier.*

¶ Fol. 20. (Com. in Lucan. Tom. II.) Col. 1. ad finem,—ubi legitur, "*æqualiter disposuit*," deleatur particula, "*æqualiter*," et ponatur ejus loco, "*non ita*." *Ind. Hispan. Quirogæ.* p. 63.

¶ "Reges præterea, ac Imperatores, non adfuisse tantum synodo, sed et præfuisse legimus." Lib. 1. *de sacris Ecclesiæ Ministeriis, ac beneficiis.* cap. 11. *Ind. Hisp. Quirogæ.* p. 98.

* *Fr. Guicciardini loci duo*, ob rerum quas continent gravitatem cognitione dignissimi: qui ex ipsius *Historiarum* libris III. et IV. dolo malo ab *Expurgatoribus* librorum Pontificis detracti, in exemplaribus hactenus impressis non leguntur, nunc vicissim ab Interitu vindicati. *Vide speculum Pont. Rom. per Steph. Næpeditinum, anno 1602.*

as they will not now be known of any such words ; but are ready to forswear them if they may be suffered. But the best is, the words were spoken in the hearing of many ; for they stand upon record, and cannot be denied. And there are strong witnesses against them, that will offer to prove that they have been solicited and hired, (in their hearing, and to their certain knowledge,) to unsay them again. All which if it may be proved against them, (as it hath in part already, and shall hereafter more fully appear,) what jury is there that will not find the matter, or judge that will not pronounce sentence on our side resolutely, and give them the wages of their fraudulent practices ? But I hear some earnest proctors for the court of Rome answer for them and say, that matters are urged against them very untruly, and carried with a strong hand. For though we used to twit them with their *Indices Expurgatorii*, and make the matter very odious unto the common people, by telling them that there are such books ^a“ compiled by men that are so linked to the will and pleasure of their lord the pope, that if they bring forth but a bud of such fruit as doth not relish in their mouths, they nip it off straight, and teach men to think and speak in all respects according to the art and tongue of the Roman ;” whether they be old or new, ancient or modern writers, and do maintain the doing thereof as lawful : yet, forsooth, there is no such matter ; this is but a scandal, say they, brought upon them. ° If it can be proved that in any *Index Expurgatorius* there is anything in the text of the fathers commanded to be put out, or that any writer of their side doth take upon him to patronize or defend any such Indices, they will not offer to speak a word more. Say ye so ? You speak like honest men : I pray God you mean as well. We accept of your kind offer ; and either so much shall be clearly proved as hath been spoken, ^por else, if we fail in our proofs, we will not refuse to be marked

^a Rainolds in the preface of his *Conference to the English Seminaries*.

° Ostende ullum Indicem expurgatorium, qui aliquid, quod ad ipsum et genuinum Cyrilli contextum pertineat, obliterare præcipiat. Grets. lib. II. *de jure et more prohib. lib. malos*.

cap. 7. p. 125.

^p Nomina vel unum librum unius ex quatuor prædictis Patribus, qui in ullo Indice prohibitorio aut expurgatorio interdicatur. Nomina, aut frontem exporrigere, ut calumniatorum nota inuratur. Grets. *Ibid.* p. 123.

in the forehead for slanderers. Let this be the first point to be proved:

That in your *Indices Expurgatorii*, made by public authority, issuing from the pope's holiness, there are certain sentences commanded to be put out of the text of the Fathers' works, which are to be seen in some printed copies, and the ancient manuscripts; and that there is no reason why they should be razed out, save only that they stand in your way, and make directly against you.

The second: that you maintain the purging of Fathers, and blotting out words in the text, as lawfully done; and have *de facto* done it in divers of the Fathers' works; especially in Ambrose, Cyprian, and Gregory, printed all of them at Rome.

The first point, of purging the text of the Fathers, is thus shewed. It is confessed that there are two *Indices Expurgatorii*; the one printed at ^aMadrid, in Spain, long since, the other ^{*}at Rome very lately. But in these two *Indices*, there are certain sentences or words in the text of ^rGregory Nyssene, ^sChrysostom, Anastasius, Eucherius, Procopius, Agapetus, Didymus Alexandrinus, (against idolatry, satisfactions, Peter's primacy, and for the supremacy of temporal kings and princes,) blotted out. Therefore the proposition is true and undeniable. My assumption is easily proved by these words in the *Indices*: "*In textu*, in the text of such or such fathers let these words or sentences be blotted out." So much we know, most assuredly, by those few printed *Indices* that have come unto our hands. But if we might be suffered to see the rest, (which

^a The book is printed Madriti apud Alphonsum Gomezium Regium Typographum, 1584, in 4to.

^{*} *Indicis librorum Expurgandorum* in studiosorum gratiam confecti, Tom. 1. In quo quinquaginta Auctorum Libri præ cæteris desiderati emendantur, per F. Jo. Mariam Brasichell. Sacri Palatii Apost. Magistrum in unum corpus redactus, et pub. commoditati editus, Romæ ex Typographia R. Cam. Apost. 1607. Superiorum permissu, in 8vo.

^r Ser. Col. 116. circa finem, in illis verbis, Eam vero solummodo naturam,

quæ increata est, colere et venerari didicimus, *deleatur dictio*, solummodo. Quod est ipsissimum verbum Greg. Nysseni. *Ind. Hisp.* p. 20.

^s Discede ab improbitate, relinque malitiam, arripe virtutem, pollicere innovationem vitæ; Hoc tibi pro defensione sufficiet. Ego sanè assero, quod si unusquisque de nobis peccantibus, relictis prioribus malis, Deo polliceatur verè se non rediturum ad ea, nihil aliud ad pleniorum satisfactionem Deus requisiturus sit. *Quæ verba sumpta sunt ex S. Chrys. orat. de S. Philogonio. Ind. Hisp.* p. 20.

are many in every country, not only printed, but perhaps written, too) I doubt not but we should see the text of Augustine, Jerome, Chrysostom, and other of the Fathers' works, thoroughly purged. The reason that I have to induce me hereunto, is, because I have seen a printed Chrysostom that was brought from Calais, wherein divers sentences were put forth by the inquisitors. The words were first blotted out with the pen, and then while the ink was wet, (see their cunning,) they cast dry vermilion upon them, being ground into very small powder, lest haply otherwise their youths might with *aqua fortis* have recovered the words again; a matter very easily to be done. But what need we any more testimonies out of the *Indices Expurgatorii* for proof of this matter, when themselves do in words openly profess, and in practice shew forth as much as hath been spoken? namely, the purging and cleansing of the ancient Fathers.

Gretser, that wily fox, although in his apology for the purging of books, he seem to disclaim any intermeddling with the Fathers' works, because the sayings of the Fathers, 'as they are Fathers, need no purging. Yet, (mark his subtle distinction,) 'being considered as sons, their words may be corrected, and censured by the church, though it may be many hundred years after their decease. Or the Fathers, 'as fathers-in-law, may be purged; that is, by Gretser's interpretation, if they deliver any other doctrine than their father the pope, or mother the church, doth maintain.

Thus far the jesuit. 'Cardinal Borromæus and Cardinal 'Montalto, with 'the bishop that put forth Gregory's works at Rome, do openly all of them profess, that they have purged St Cyprian, 'Ambrose, and Gregory, of many spots and

¹ Nam Ecclesiæ Pater ille dicitur, qui Ecclesiam salutari doctrina alit et pascit. Grets. *de Jure et more prohib.* Lib. II. cap. 10. p. 134.

² Verissimè tunc exhibet filiis suis opus misericordiæ. Ib. cap. 9. p. 131.

³ Eatenus non Pater est, sed vitricus. Ib. cap. 10. p. 134.

⁴ Totus in eam curam incubueris ut omnia Cypriani scripta mendis antea deformata, nunc in veterem illam integritatem ac speciem restituerentur.

Manutius in Ep.

⁵ *Felix Cardinalis de Montalto.*

⁶ *Petrus Tossinianensis, Epis. Venusinus.*

⁷ Obscura explicuimus, manca supplevimus, adjecta rejecimus, transposita reposuimus, depravata emendavimus, omnia demum ut germanam Ambrosii phrasim redolerent—supposititiis quibuscunque abscissis pro viribus studuimus. *Ep. Felic. Card. de Montalto ad Greg. P. XIII.* Præclara hæc

blots thrust in by heretics, to infect the minds of the simple. This was done partly by the inquisitors, partly or chiefly by the popes' authority, who have forbidden the reading of some of those works, (as namely of 'St Ambrose,) until they were revised by their appointment; lest their works printed as before, *quæ ad vitam data erant, operarentur mortem*, might do more harm than good, being read without choice or discretion. And, therefore, because that neither Ambrose, nor Cyprian, nor Gregory, nor any of the Fathers, shall give occasion of offence unto the simpler sort, they have compared them with sundry good manuscripts, (but they tell us not how many, nor directly where they are to be had,) ^dcollated the authorities with Gratian, Aquinas, and Peter Lombard, (which perhaps lighted upon better copies than are now extant,) and lastly, referred all doubts to the judge of all controversies; who no doubt hath provided very wisely, that nothing shall come out that shall be very prejudicial unto his holiness. *And for this cause, there is not only a college of inquisitors appointed to survey and cense the Fathers' works, erected by Clement VIII.; but a Vatican press also, with all things

Patrum monumenta cum Ecclesiæ inimico in medio tritici zizania supereminante, adeo corrupta ac temerata depromerentur, ut interdum nullam, interdum ineptam, aliquando falsam, nonnunquam verò a fidei institutis, et ab ipsorum Authorum mente alienam, efficerent sententiam. lb. vide etiam *Ep. F. P. Tossinianensis* Episcopi Venusini præfixam, Tom. i. operum Greg. et ad *Card. Borromæum ante opera Cypriani*.

^c Inquisitores, S. fidei negotiis præfecti, lectionem illorum, (ne quæ ad vitam data erant, operarentur mortem,) nec omnibus, nec absque delectu permittebant. *Ep. Card. de Montalto*, Tom. i. operum Ambrosii.

^d Neque hac diligentia contenti, auctoritatem adjunximus luculentissimorum scriptorum, utpote ejusdem *Paterii*, et item aliorum *Gratiani*, *Petri Lombardi*, et cæterorum,—etenim ii cum eruditione præstant, tum exemplaria longè antiquiora habuerunt, quæ minus corrupta minusque vitiosa pu-

tantur. *Ex Arg. in omnes libros*. Gregorium, clementissime Pater, sequentur deinceps aliorum SS. Patrum monumenta pristino suo splendori restituta, quibuscum veluti junctis copiis adversus hostes Ecclesiæ securius decertantes, divino auxilio victoriam reportare possimus. Præsto ad id nobis sunt tot idiomatum diversi characteres —præsto est *Clementinum tuum Collegium*, cujus ope ipse polliceri ausim, me pro viribus curaturum, ut nulla in re officio meo desim. Dominicus Basa Typog. Vaticanus, *Ep. ad Clem. VIII.* Tom. v. operum Greg.

^e Cum Typog. in ipso Vaticano palatio divinitus erecta, tanquam arx munitissima sit veritatis orthodoxæ, non solum tuendæ, verum etiam propagandæ: ex eaque proditura sint emendatissima Patrum scripta, quæ auxilii, ornamentique plurimum afferrent Christianæ pietati. *F. Petrus Tossin. Epis. Venusinus Ep. Sixto V.* Tom. i. operum Greg.

requisite, ordained for the reprinting and setting forth of them most correctly: a matter of no small consequence in propagating the Romish faith, if God should not raise up men in all ages, to discover their wicked practices. My Lord of Canterbury, being not long since the worthy dean of the cathedral church of Winchester, hath, ^f(in his judicious answer to Hill,) wished that some man who had opportunity and leisure, would take in hand Gregory, ^gAmbrose, and Cyprian of Rome. What his grace longed to see done being dean, and furthered with his first both great and exemplary gift, (being bishop of London,) is by God's especial providence now happily effected, since his lordship's advancement to the see of Canterbury. And who knoweth, ^h(as Mordecai sometimes said unto queen Esther,) whether God hath brought his grace unto this highest room of honour, (within the space of so few years or days, as scarce was ever heard of before,) for this purpose, to provide for the safety and perpetual preservation of so many Fathers, and other grave writers of the church? which else are likely to perish, either through our great negligence, or the papists' over great diligence and labour. The fruit of our labours, in comparing St Gregory's works with sundry ancient manuscripts, is ready for the press in Latin, and shall shortly come forth *permissu superiorum*; and, if God will, that of Cyprian shall accordingly follow immediately after. In the meanwhile, I shall intreat the christian reader to observe, how that in Gregory's works, (besides the *Exposition upon the Book of Kings, Psalms, and Canticles*, which neither by Paterius, Bede, Joannes Diaconus, or Cæsar Baronius, or lastly, by the ancient manuscript copies, can be shewed that he wrote,) there are an hundred, forty and odd epistles added, which are not found in any one of our copies. And in Cyprian's books, they have been bold to add not only sundry epistles and works, but have blotted and blurred divers of them, which are most evidently written by that blessed martyr. So that

^f The trial of their notable forgery, some things being added, some diminished, or others changed, it were good some of our men did undertake in Gregory, lately put out at Rome. *Answer to Hill*, in the end of the book.

^g Item, it were a good labour for

some man who had leisure, to confer the elder books with Frelonius's edition of Ambrose, and to notify the differences to the world. *Ib.*

^h *Quis novit utrum idcirco ad regnum veneris, ut in tali tempore parareris?* Esther iv. 14.

he that should look for the seventy-five *Epistles ad Pompeium*, against an *Epistle of Stephanus*, or Firmilianus's *Letter to Cyprian*, with sundry others, may look till his eyes stare in his head, and shall never find them, because they have left them out in their exact Roman edition. And exact it must needs be that was perused by four cardinals, with the assistance of a fifth, cardinal Borromæo; a man that was lately sainted for his good works: I hope they count this for none. For, if they do, they may as well dissaint him hereafter, (as saint him now,) for his great negligence, or partiality rather. In setting forth of Cyprian, his negligence was such, that Pamelius hath in above five hundred places taken him tardy in these terms, or the like: "Thus reads Manutius before very corruptly." "This word was added very superfluously in the Roman edition." "I wonder what made him read thus." "It is a wonder that he followed not the ordinary reading in this place." "It is to be preferred before that of Manutius." "Thus he reads, but not so well." "This was omitted by Manutius, and well restored by us." "Here Manutius and Morelius both had changed the reading, all for the worse." "Thus reads he." "But I know none that reads so besides."

Alas, poor Manutius! That he should be thus blamed, when the cardinals were in fault, that had the oversight and charge of that business; and, if we believe Manutius's protestation, in the preface to the book, the book was done with such singular care and exquisite diligence, that it was a wonder that Pamelius, being but a plain canon of Bruges, durst be so bold as he is, to tax it in so many hundred places; especially seeing Baronius is so far wedded to the Roman edition, that he confesseth the reading of Pamelius to be better, and yet he thinks himself in conscience bound

¹ ["Corruptissime hic legebatur." *Annot.* 11. *in Ep.* 2. p. 7.] Sic *Manutius*—"nescio quis pravam illam distinctionem introduxerit."—*Annot.* 20. *in Ep.* 2. p. 7. "Miror cur vulgatam lectionem—non secuti sunt *Manut.* ac *Morelius*." *Pamel.* *Annot.* 3. *in Ep.* 7. p. 18. "*Manut.*—non recte, forte errore scripturæ." *Ib.* *Annot.* 13. p. 18. "Magis placet hæc vulgata lectio quam illa—*Manutii*." *Annot.* 15. *in*

Ep. 8. p. 21. "Mutaverunt hanc lectionem *Manut.* et *Morelius*—verum non rectè." *Annot.* 6. *in Ep.* 12. p. 30. "*Manutii*, codex mendose." *Ep.* 13. *in Annot.* 1. "Habebat omnia—corruptè." *Annot.* 5. *in Ep.* 19. p. 39. "Ex hoc loco patet, emendatius hinc nactum exemplar *Morelium* quam *Manutium*." *Annot.* 9. *in Ep.* 38. p. 76. [et passim.]

to follow this. The Roman edition is likewise followed by Bellarmine and others: and, amongst other motives, this was one, no doubt, because as in words it doth vary from other editions, so also it doth greatly differ in the order of the epistles; insomuch, that he that would compare the Roman with other editions, or with the manuscripts, shall hardly find a means to know the order of them. Again, another reason why this edition is cited before all others, is because it is harder to be gotten; so that the reader of our side shall seldom come to see the place in the original, but must be fain to seek it in some other edition. The like pranks they have played us, in the putting forth of Ambrose at Rome, in five tomes, ^kwhich were seven years in printing, before they came forth. What the cause was of their long stay, may easily be guessed, if we consider only the fifth tome, wherein are his epistles and sermons contained; which they have disordered throughout that whole tome; for that which is the third sermon in the Roman edition, is the twenty-ninth sermon in the Paris; and that which is the twentieth sermon in the Roman, is the second in the Paris. And thus in the Book of Epistles; that which is the sixth epistle of the first book in the Roman edition, is the eightieth epistle in the tenth book; and again, that which is the threescore epistle of the eighth book, is the fifth epistle of the first book. Thus you see, into what a chaos and confusion they would bring all things, if they might be suffered. I should have sworn they had learned this art first of Sixtus V., but that his bible came out some few years after; for, in his vulgar bibles, (because men should not be too perfect and exact in quoting chapter and verse of the bible,) he hath altered the verses in every chapter almost, from the Louvaine reading, and all the bibles that were before.

And if any man should have been so absurd as to have followed him in this foolish order, we might have bid our Concordances farewell; or else, (which had been no small labour,) have reformed them according to his bibles. For,

^k The 1st Tome was printed at Rome, in the year 1580. The 2nd Tome 1581. The 3rd in the year 1579. The 4th, 1582. The 5th Tome in the year 1583.

where other bibles, (the later, of Clement; the former, of the Louvaines,) make thirty-one verses of the first chapter of Genesis, he makes but twenty-nine; where they divide the second chapter into twenty verses, he divides them but into twenty; and in the thirtieth chapter of Numbers, where the Sixtus's bible hath left out two whole verses almost, it makes but six verses; whereas in all other bibles there are seventeen verses. But I observe another policy of our Romanists, in their putting forth of St Ambrose in that confused manner as hath been shewn; for they have found it best fishing in a troublesome state; and, as cut-purses do gain by a throng, and seditious men in a troublesome world; so the papists have made their benefit by this confusion; and their gain is, that by this means secretly they have inserted amongst St Ambrose's works above fifty epistles and sermons, which are neither to be found in the former edition, nor in that of ¹Paris, which came out immediately after this. But the reason of that may be, they staid long looking for this last tome, when it would come forth; and in the end they were fain to print it without it, which in my opinion makes that edition of Ambrose, which was printed at Paris, 1586, with the ship, never the whit the less sailable; for, if a man might ask them, *quo warranto*, by what warrant they have thrust in so many treatises into that holy Father's works, what answer can they make? but this; *Quod volumus sanctum est*: we are your spiritual governors, inquisitors, and directors; pry not too curiously into our actions, examine not our dealings, nor inquire after our editions. For otherwise, the use is when any man doth put forth any new treatise, to shew where he had it ^min particular, (not in general only,) *ad facti fidem asserendam*, that he may not seem to have counterfeited it in his own name, or printed it otherwise than it is found in the written copies, (though therein also a man may be easily beguiled, if he have not store of copies and

¹ Ambrose's works at Paris, were printed in the year 1586. It was seven years in printing: meanwhile all other editions were forbidden.

^m Nonnullos præterea tractatus, et

epistolas ac sermones nusquam adhuc typis datos, à majoribus tamen diu consideratos, multo conquisitos labore, operi addidimus. Felix Card. de Montalto. in *Ep.* Tom. I.

judgment withal.) They have herein failed us; and unless they can bring forth good proof where they had these sermons, epistles, and treatises, they are to be apprehended upon suspicion of forgery. And yet if they should find where they had them, that is not enough, unless they can make it appear that they did not know they were stolen and counterfeited. The last feat that they have played us in this new Ambrose, is this: they have changed the titles and inscriptions of the sermons, after a strange and foul manner, sometimes to their great advantage; as, where before there was a sermon, *De fide Petri*, "Of the faith of Peter," so inscribed, they have intituled thus: *De Cathedra S. Petri*, "Of the chairing of St Peter": a solemn feast-day among the papists. Which holyday, though it be marked in red letters in the ^aRoman calendar, for a ^odouble feast, to be solemnized the eighteenth of January; yet, in an old missal, that is in our public library, (given heretofore by ^pLeofric, the first bishop of Exeter, unto the cathedral church of Exeter, and by them unto us,) there is no such feast, neither in red nor black, double nor single. Belike, at that time, neither the sermon of St Peter's chair, in Ambrose, ^qnor those in St Augustine, with other pretty pamphlets of the same litter, were known, which ^rTorrensis, (that finds so much fault with Erasmus,) cites as his; but with an exception, that if all of them be not St Augustine's own; yet the most are theirs who lived the same time, and all, no doubt, were written by learned and godly men. And again, although they do not avail much to convince the opinions of sectaries; nevertheless, there will be godly men and learned, who will permit and judge them to be St Augustine's own, and will take both delight and profit by them.

Surely, I am of Torrensis' opinion, that a man may take some delight in reading such fabulous reports, by way

^a *Martyrol. Rom. Cæs. Baron. ad Jan. 18.*

^o *Cathedra S. Petri Romæ. Duplex missale Rom. Restitutum. Salmantica 1588.*

^p *Hunc Missalem Leofricus Episco-*

pus dat Ecclesiæ S. Petri in Exonia: Verba in principio Libri.

^q *Rainolds, in Coll. p. 154.*

^r *In Confess. Aug. Lib. 1. cap. 9. Tit. 2.*

of pastime; but, I think there is no great profit in reading these, or any other of their legends; for, in one of these sermons of the chair of St Peter, (which I wonder how the Louvainists have omitted,) whose beginning is, *Quamvis solemnitatis*; the end, *esse mereatur, Amen*; there is "such a pretty story of the first original of this feast, the first day of Lent, and the cause why it was instituted, that it is pity Baronius never saw it, to have made some use of it; *for there is prayer, oblations, and sacrifice for the dead; not only that their pain might be mitigated, but that their sins might be forgiven them, (wherein the compiler of this sermon goeth a note above *E-la*, as they say); "and this custom," he saith, "was ever the custom of all the churches of God."

Of this sermon we have one or two copies *in written hand; which, for very shame, it may be, the Louvaines, seeing such riff-raff doctrine in it, would not take into his work; for, in this very kind they were so honest, that they have thrust two other sermons of the self-same argument, (but yet a little more cleanly wrought,) into a corner; though Baronius himself, that is wont to search out such odd corners now and then, †doth wonder at their boldness. ‡The greater cause have we to wonder at his folly, and want of judgment, that would seem to approve of that, which in itself, and in the judgment of the Louvaines, (who were no partial judges in our behalf,) was esteemed a mere foppery. In this point of corruption, (under pretence of correcting the ancient Fathers of the church,) I could be very large in prosecuting the several wrongs done unto our young students in divinity; but, having intreated briefly in this fourth part,

* Bene *Natalem Cathedræ*, inter ipsa jejuniorum initia nobis Deus præstitit, ut dies quæ prius erat intemperantiæ, nunc fit sobrietatis, &c.

† Orent quotidie pro caris suis, (defunctis scilicet,) interpellent Dominum voce flebili, precentur eis errorum veniam, lapsuum remissionem; pascant esurientes, &c. ut si quid defunctorum negligentia minus factum est, fide viventium impleatur.

‡ Hæc non nostra doctrina est, sed

Ecclesiarum: et si Ecclesiarum, utique Dei; qui Magister Ecclesiarum est omnium Deus.

* In the Public Library.

† Extant de Cathedra Petri Sermo-nes duo.

‡ S. Aug. 15 et 16 de Sanctis: Quorum priorem miramur rejectum in Appendixem in *Schola Lovaniensi*; cum nihil habeat quod Aug. esse impediât. Baron. in *Martyrologio ad Jan. 18.*

of these several very remarkable points; of papists disesteeming of Fathers, erecting an office for prohibiting and purging of all sorts of books, especially the Fathers, which, in their Indices, they first command to be purged, and then defend it in their writings and practice, as you see by their Vatican prints; I will only note unto you some two or three abuses more about the Fathers' works, springing out of their *Indices Expurgatorii*. And afterwards I will draw aside the curtain, and plainly lay open before your eyes this foul mystery of iniquity, contained in sundry *Indices Expurgatorii*, drawn into one table; that you may learn hereafter for ever to detest and abhor them.

We have, in recapitulating the several wrongs offered unto the precious monuments of those worthy writers, which God hath stirred up in all ages, urged the great and open injury and violence done upon the body of the Fathers, and other writers; which concerns the adding and taking, or changing the words of the text. There is another kind of wronging their books; which, though it be more secretly and cunningly carried, yet it is no less hurtful and dangerous; and the wrong done, is of two sorts: either by corrupting the gloss, when they dare not adventure upon the text, or by marring the index or table, when they list not to meddle with the book itself; albeit the same words be found in the book, or text itself, which are commanded to be put out, both in the gloss and in the index. In the bible of Robert Stephens, upon the fifteenth chapter and sixth verse of Genesis, these words in the gloss are commanded to be put out: "*Abraham fide justus*," "Abraham was just, or justified by faith"; which are all one with the words of the text, as the Dowists translate them: "^b Abraham believed God, and it was reputed to him unto justice." This authority is urged thrice in the New Testament; Rom. iv. 3, Gal. iii. 6, James ii. 23. Again, Exod. xviii. 16, Moses telleth Jethro, that when any controversy chanced amongst them, "they came unto him to judge between them, and to shew the precepts of God and his laws." Out of these words there

^a Deleatur illud, *Abraham fide justus*. Ind. Rom. p. 48.

^b The Dowists' translation of Genesis.

is drawn this note: *Moses secundum leges Dei judicat lites populi*, which they have caused to 'be put forth in the *Roman Index*. Thus, on the first verse of the twenty-sixth chapter of Leviticus, they have expunged the gloss in the margin: ^d*Sculptilia prohibet fieri*, "God forbiddeth them to make any graven thing." Though the words of the text are in their own translation: "I the Lord your God; you shall not make to yourselves an idol and thing graven." Again, 1 Kings vii. 3, we read these words in the text: "Prepare your hearts to our Lord, and serve him only." And yet the gloss in the margin: "Serve him only", ^e*Serviendum soli Deo*, must be blotted out. ^fJob the ninth, verse the first, we find that man, compared with God, cannot be justified; and yet the note thence derived in the margin most naturally, may not be read: *Deleatur illud; comparatus Job justitiæ Dei comparatione hominis justitiam nullam declarat*. Lastly, where Christ is noted to be the sacrifice for our sins, upon the words of the thirty-ninth Psalm, v. 6 and 7, according to the Hebrew account, as is observed by St Paul, Heb. x. 5, they have willed the words, *Christus hostia pro peccatis nostris*, "Christ is the sacrifice for our sins," most ^gshamefully and audaciously to be dashed out. And, would they not in time, if they might have been suffered to go on in this sacrilegious course, have razed the words of holy scripture? Let this suffice for advertisement, which hath been spoken, for the purging of the gloss, be it never so proper, natural, or pertinent, if it seem otherwise in their account; whilst they must be suffered ^hto make heretical glosses, (as, against the mystical receiving and participation of Christ's body in the eucharist, which is defended by Olympiodorus and Philo Carpathius,) or untrue; as, in pope

^c Deleantur illa verba, "*Moses secundum leges Dei judicat lites populi*." Ib. p. 48.

^d Deleatur illud, *sculptilia prohibet fieri*. Ib.

^e Deleantur illa verba, *Serviendum soli Deo*. Ib. p. 50.

^f Ib. p. 52.

^g Deleantur illa verba, *Christus hostia pro peccatis nostris*. Ib. p. 53.

^h Ex Olympiodoro; cap. 9. col. 617.

B. abrade notam Marg. *Mystica corporis participatio*, et scribe, *Nedum mysticè, sed verè, et realiter ipsum Christi corpus in Eucharistia participamus*. Ib. p. 77. Item in Philone Carpathio, col. 720. E. dele notationem *Mysticum cibum corporis Christi possidet Ecclesia*, et scribe, *Verum Christi corpus realiter in cibum datur Ecclesie*. Ib.

Agapetus' words, 'where he tells the emperor that he hath a dignity far above all other men; that is, say they, more secular men; for, thus they teach us to construe his words; directly against the purport and purpose of the author in twenty places. Sometimes their glosses are ridiculous: as, *Telesphorus jejunium instituit, id est, abrogavit*, "Telesphorus the pope did ordain, that is, did abrogate the Lent fast." Of all three sorts, if any man can have the patience to endure, or leisure to read them, you may find store of examples in the ^kCanon-law, and in the ^lObservation of the Roman inquisitors upon the second edition of Bigne's *Bibliotheca veterum Patrum*. Whereunto I remit the reader, and come now to speak of their notable fraud and cunning, in framing tables and indices upon the Fathers' works, so craftily and cunningly, that whereas they serve for a hand to point at the chiefest sentences in each author, they either remove or turn the hand aside; to the great detriment of those, which upon a sudden occasion, are to see what such a Father saith to such a point, and have not the leisure to peruse over the whole book. Hereby chiefly the younger students are likely to be prejudiced most; who, before they come to read over all the Fathers' works in their originals, (whereunto they are diligently to be advised,) may have great use of these concordances and tables; which, if they be truly and painfully gathered, the best divine amongst us, or them, may have occasion at one time or other to have recourse unto, for refreshing his memory, or perfecting the notes which he hath formerly gathered. But, they deal with our young scholars as Holofernes did with the Israelites at the siege of Bethulia; they break the conduits, cut the pipes asunder, and stop all the passages which may bring them provision of good and wholesome water. ^mThus, in the

^l *Honore quolibet sublimiorem cum habes dignitatem, scribe in margine, Inter seculares puras dumtaxat.* Ib. p. 108. Statuimus, id est, abrogamus: vel, ponitur statuimus pro consulimus. *Dist. 4. Statuimus.* [col. 12.]

^k Vide Collationem censuræ in Glossas Juris Canon. per Jo. Papam. 1599.

^l The censure upon the second edition of Bigne, Par. 1589, would make a pretty big book of itself. *Ind. Rom.* p. 63.

^m See the *Index of Spain*, reprinted at Samur, in the preface, where there is a survey made of all these places.

table of Chrysostom's works, they have put out certain words, (in his third sermon upon Lazarus, Conc. 3, Tom. 2, p. 1355,) which evidently shew unto us the perspicuity and plainness of the scripture. The sufficiency of the scripture, proved in his commentary on the ninety-fifth Psalm, Tom. 1, p. 960, is likewise put out. So likewise for justification by faith alone, upon occasion of St Paul's words: *Non solum sed et gloriamur in afflictionibus*, Tom. 3, p. 945. Thirdly, the church founded upon the rock of faith, not upon the person of St Peter, in his sermon of Pentecost, Tom. 3, p. 877. Fourthly, against auricular confession, in his third sermon of Lazarus, 1 Tom. 2, p. 1371. Thus in the table of Hilary, a plain place, that directs us to Hilary's words against the doctrine of merits^a, and in the index of Jerome^o, another place against the worshipping of images, is cashiered and blotted out, as you may see in the preface of the *Index Expurgatorius*, reprinted at Samur. This is an intolerable wrong and injury done unto poor students in divinity. But that is not all; for though they do not altogether deprive them of these tables or indices to the Fathers' works, yet by causing new tables to be published, wherein they omit whatsoever makes against them, and thrust in that which is not to be found in the body of the works; they so order the matter, that he that is desirous to make use of their tables and concordances, shall not only reap no benefit by them, but receive great harm from them.

Here in this last clause and final conclusion, if the detections of their sundry foul and disingenuous stratagems in each kind, were not sufficiently demonstrated to each man's conscience, endued with piety and the fear of God; I would have adventured once more to have made the passage yet easier to the understanding of that which hath been delivered; but, *Verbum sapienti sat est*: "I hope you are wise, and will make use of that which hath been spoken." I desire no man to rely *in fide aliena*, "on my credit;" nor to see with other men's eyes; but, if he have not the *Indices*

^a [Hilar. in *Matth.* Can. 27.]

^o [Hierony. in *Ezech.* Lib. iv. cap. 16, versus finem.]

Expurgatory hereafter mentioned, (as indeed the 'copies' are few, and hardly to be gotten,) and that he chance to doubt of any point concerning them; my request is that he would come and see whether the words be not, (as far as human infirmity will permit,) truly alleged out of their own books, and so remain not faithless, but faithful. And now I descend to deliver you an epitome, or brief table, of that which hath been spoken concerning their *Indices*.

▷ In the Public Library.

A TABLE OF THE DIVINITY BOOKS

FIRST SET FORTH AND APPROVED,
THEN CENSURED, BY PAPISTS.

1. THEODORUS Abucares was sainted by ^aBigne in his second edition, and dissainted in the third, set forth according unto the censures of Rome. He was sometimes bishop of Caria; and is censured in three places in the *Index Expurg.* at Rome, p. 136.

2. The acts or proceedings of the duke of Nevres with the pope, printed at Frankfort, is utterly forbidden in the *Roman Index*, p. 731.

3. ^bSt Adelman, as he is called by ^cBigne in his second edition, is put out of the number of saints by the inquisitors at Rome, and his *Epistle about the Eucharist* censured in two places. He was sometimes bishop of Brixia. See the *Index Exp.* of Rome, p. 125.

4. St Ado wrote a book called *Breviarium Chronicorum*, corrected by the *Roman Index*, p. 245.

5. Agapetus, both ^ddeacon and pope of Rome, (though ^eBigne makes him only deacon of Constantinople,) wrote a ^fbook of instructions unto Justinian, the emperor, which is foolishly glossed in the *Roman Index*, p. 108. *Maledicta glossa, quæ corrumpit textum.*

6. ^gAgnellus, bishop of Ravenna, wrote an epistle, [*Ad Armenium*] *de ratione rectæ fidei*," corrected, if not corrupted, in two places, in the *Roman Index*, p. 124.

^a [Tom. iv. p. 167.]

^b [Tom. iii. p. 217.]

^c [The quotations from the *Bibliotheca vet. patrum*, M. de la Bigne, are cited from the 3rd Ed. Paris 1609, 1610, in every instance, except where it is specified to the contrary. Ed.]

^d Vide Clacon. *de vitæ Pont.* p. 150. In *vita Agapeti*.

^e Big. Tom. ii. p. [399—400.]

^f Tit. *Expositio Capituli admonitionum*.

^g Tom. iii. p. 100.

7. Agobardus', bishop of Lyons, works, have been lately published by Papyrus Massonius, ^ha man very acute and learned; his books nevertheless are prohibited in the *Roman Index*, until they be purged. Vide *Ind. Rom.* p. 737.

8. Alcuinus, or Albinus, (as Sigebert¹ calls him,) an Englishman, Bede's scholar, and Rabanus' schoolmaster, wrote ^kthree books, *De Trinitate, ad Carolum Regem*. Sixtus Senensis in his preface, and divers others, do falsely attribute this book to Calvin, (as indeed Alcuinus and Calvinus are all one name, by a metathesis and change of the letters). They charge him with making this book, and printing it in Alcuin's name: when both the note of the beginning and ending of this book, is to be seen in an ancient manuscript in Lincoln college, [Oxford]; and the very copy itself, written, (as it may be conjectured,) above five hundred years ago, to be seen in the Prince's Library at St James, and elsewhere. The book likes not the papists, and is corrected as his in the *Roman Index*, p. 129, by taking away some marginal notes; he is likewise put out of the *Catalogue of Saints*.

9. ¹St Aldhelmus, bishop of Sherbourn in England, famous for his sanctity and learning, hath incurred the Roman censure, p. 128.

10. ^mSt Algerus wrote three books of the sacrament, which are reprov'd by the master of the sacred palace, in above seven places. See the *Index Expurg. Romæ*, p. 223, and he himself is unsainted.

11. Petrus de Alliaco, bishop of Cambray in France, John Gerson's master, wrote a book of the *Reformation of the church*, printed with the *Council of Basil*: it is not for nothing that ⁿPossevino hath put in a caveat against him.

12. ^oAnastasius, bishop of Nice, published an answer to certain questions, moved unto him by certain orthodox christians. It is purged as well in the text as in the gloss, ^pin five places, by the divines of Spain; in ^qtwenty-four by the divines of Rome.

^h Peracris ingenii et doctrinæ. Poss. Tom. III. verbo *Pap. Massonius*.

¹ Poss. Tom. I. p. 36.

^k Tom. III. *Bibl. SS. Patr.*

^l [*Bibl. vet. Patr.* Tom. III. p. 217.]

^m [*Bibl. vet. Patr.* Tom. VI. p. 379.]

ⁿ *In Appar.* Tom. III. p. 32. integro judicio legendus.

^o *Bibl. vet. Patr.* Tom. I. p. 21.

^p Vide *Ind. Hisp. Quiroga Exp.* p. 20.

^q *Ind. Rom.* p. 66.

13. St Anastasius, the Synaite and martyr, is in the *Roman Index* put out of the calendar of martyrs: and his books of *Hexameron* have certain marginal notes, which are corrected in nineteen places.

14. 'Andrews', bishop of Cæsarea, *Commentary upon the Apocalypse*, is censured in the *Roman Index*, p. 84.

15. "St Antony, commonly called the Great, a most worthy abbot in his time, hath had much wrong done unto him of all hands. He wrote, amongst other treatises, a book called *Melissæ*, or Sermons: and, first, the divines of Spain have corrupted the text in twenty-six places. Secondly, the inquisitors of *Rome have added twenty places more in their *Index Ex-purgatorius*. Thirdly, the master of the sacred palace hath unsainted him. Fourthly and lastly, they have purged the whole book in their last of 'Paris; by commandment, no doubt, of their superiors. So that now he may be called Antony the Little: for they have made him little enough. His epistles are likewise censured and scholied in two places. See the *Ind. of Rome*, p. 117.

16. "Antiochus, first a monk, and afterwards abbot in Palestina, a very learned and godly man, hath put forth certain homilies, which are censured only in three places of the margin. Vide *Index Rom.* p. 104.

17. "Antoninus, bishop of Constantinople, wrote an epistle of comfort to Arcadius, being in banishment: it is censured in one place. See the *Roman Index*, p. 123.

18. "St Aponius' *Commentary upon the Canticles*, cited by *Bede, is censured in the *Roman Index*, p. 78, in two places: he is also one of the discarded saints.

19. "P. Apollonius Collatius, a priest, composed four books, *Of the Destruction of Jerusalem*; his books are so censured in the *Roman Index*, p. 268, that we can neither find censure, nor book in the last of *Paris*.

^r *Rom. Ind.* p. 70.

^s *Bibl. vet. Patr.* Tom. i. p. 147.

^t *Bibl. vet. Patr.* Tom. i. p. 1049.

^u *Bibl. SS. Patr.* Tom. v. col. 877.
[2nd Edit.]

^x *Ind. Rom.* p. 195.

^y Par. 1610, the book is omitted.

^z *Bibl. vet. Patr.* Tom. ii. pp. 177, 8.

^a *Bibl. vet. Patr.* Tom. iii. pp. 187, 8.

^b *Bibl. vet. Patr.* Tom. i. p. 634.

^c ["Hunc citat Beda, commentario-
rum in cantica canticorum, libri iv.
cap. 25. Vide *Index.* Tom. vii.
Bibl. vet. Patr. Ed.]

^d *Bibl. SS. Patr.* Ed. 2. Tom. viii.
Col. 729.

20. An Apology, intituled in Latin, *Contra reformatos S. Francisci ad mentem S. D. N. per F. Manfredum ordinis Minorum de observantia*, is utterly forbidden. See the *Index of Rome*, p. 738.

21. Thomas Aquinas' works were printed at Rome, 1570, by commandment of Pius V., purged from the corruption of falsaries and heretics. I hope you know their meaning.

22. Arator's, a sub-deacon in the church of Rome, books are corrected in two places. *Roman Index*, p. 262.

23. Richard Fitzrauf, archbishop of Armagh, wrote a book of sums against the Armenians, and other treatises. "Take heed," saith Possevino, "how you read them printed, Anno 1511." "I hope no wise man likes the print any whit the worse for his rash censure.

24. 'St Arnoldus, abbot. of Bonæ-Vallis, St Bernard's compeer and companion, wrote divers treatises in commendations of the blessed Virgin, of the seven words upon the cross, and the twelve cardinal works of Christ, which commonly are cited under St Cyprian's name. Surely, he had done much good service to the church of Rome; it is pity he was not sainted; or rather, what pity was it, that being sainted in ^aone edition of Bigne, he should be unsainted in ^banother.

25. St. Augustine's works, printed at Paris, by Merlin, are censured by the ^c*Index of Naples*, for one only note in the margin. The same printed at Paris, *apud Carolam Guillard, Viduam*, &c. Anno 1555, have sixty-seven notes corrected in the *Index Expurgatory*, printed at Antwerp. The divines of Spain, in their *Index*, have the like ^knumber.

26. Jo. Avila, a Spaniard, an excellent man, and a good preacher; amongst other books of his, there is printed a treatise called ^l*Audi Filia*, at Alcalá, 1556, without the author's privity, as Possevino saith; a very likely matter. The book hath somewhat in it, which is not so well pleasing to the censors.

^c See his *Appar.*

[^f *Bibl. vet. Patr.* Tom. i. p. 781. Ed. Par. 1610.]

^g In the 2nd Ed. Par. 1589.

^h In the 3rd Ed. Par. 1610.

ⁱ p. 28.

^k *Ind. Hisp. Quiroga*. p. 2—6.

[The actual number in this index is 75. Ed.]

^l Vide *Ap. Poss.* Tom. i. p. 819.

27. ^mSt Bachiarius, one that lived in St Augustine's time, and wrote *De recipiendis lapsis epistola*, is thrust out of the Martyrology, and put into the ⁿ*Index Expurgatorius* of Rome, having well enough escaped the Spanish inquisition.

28. St Theodore Balsamon, patriarch of Antioch, hath written very many commentaries, upon divers of the Fathers' works, which are extant in the second edition *Bibliothecæ Sanctorum Patrum*. But you shall not find one of them in the last of Paris. So hateful is the name of Balsamon unto them, that it were well now if he could hold any place with them.

29. St Basil, sometime archbishop of Seleucia, hath written upon the Annunciation of the blessed Virgin, and three *Sermons upon Lazarus*, translated by Peltan, the Jesuit. He is now plain Basil, in the *Roman Index*. His books are censured but in two places of the margin, and yet they cannot be admitted in the last edition of Paris.

30. St Basil, bishop of Cæsarea, hath a proper *Liturgy*, corrected, or corrupted rather, by two false glosses in the *Index of Rome*, p. 213.

31. ^oSt Berengosius hath written [three books] of the *Invention of the Cross*. There is a note or two that doth not very well please the inquisitors: they have thrust the notes out of the book, and the saint out of the calendar.

32. ^pCæsar Baronius' former editions of his *Martyrology* are forbidden, or at the least not acknowledged in respect of the latter.

33. ^qFr. Baldwini *Constantinus Magnus* is forbidden in the *Roman Index* of books forbidden.

34. ^rNatalis Beda's *Book of Confession*, is prohibited in like sort to be read. It is an easy matter to guess at the cause.

35. Bellarmine's first editions are not acknowledged by Bellarmine himself for his. The reason was, there were so

^m *Bibl. vet. Patr.* Tom. III. pp. 173, 4.

ⁿ p. 123.

^o *Bibl. vet. Patr.* Tom. II. p. 797.

^p Dum plurima Annalibus digere-
dis pervolutanda fuere, agnovit in-
genue, quæ primis editionibus aut

manca, aut non omnino ad plenam
veritatem abs se fuerant scripta. Poss.
App. Tom. I. p. 245.

^q *Ind. Lib. Prohib.* pp. 204, 34.

^r Vide Poss, *App.* Tom. II. p. 132.

many faults of the print, as Possevino saith *Bellarmine reported unto him, in the year 1598. If Bellarmine had not written a *Book of Recognitions* lately, or that we could not shew many things changed, some omitted, and very many added, we would believe this to be true. But the contrary is most manifest, viz. that Bellarmine hath, and doth, and will retract more and more.

36. 'John Benedict's *Sum of Sins*, is in many things carefully to be read, for fear of Protestantism, Lutheranism, or Calvinism, I warrant you.

37. Paulus Benius Eugubinus wrote a book in quarto, *Of Ending the Controversy that hath long been in Spain, and elsewhere, between the Jesuits and the Dominicans; about Free-will, &c.*, printed Patavii, 1603. The book is lately "called in, and, as I hear, burnt.

38. Benno, the false cardinal, because he was made by a false pope, as Possevino would have it, wrote the *Life of Gregory VII.* The book is *grievously vexed by an unjust censure of Possevino. But if all were false cardinals that were made by false popes, how many true cardinals should we find?

39. Bertram, a priest in France, wrote a book, *Of the Body and Blood of Christ*, in Carolus Calvus' time, about the year 810. Clement VIII. hath utterly forbidden the reading thereof, unless it be with a mind to refute the errors therein, as they say, contained. The divines of Douay have censured it madly in divers places; but especially p. 1137, reading the clean contrary, *invisibly* for *visibly*. Is not this to give unto children, when they call for bread, stones; for fish, scorpions? But that which is most ridiculous, is this: the pope utterly forbids the book to be read; the divines of Douay provide that it may be read, *because the author

* Sic enim Bellarminus mihi de hac re quærenti respondit, dum esset Ferrariæ, Anno 1598; [upon the word, BELLARMINE. Ed.]

† Printed Lugd. 1593. In multis caute legendus est, atque in quibusdam immemor eorum, quæ sanxit Tridentina Synodus Sacrosancta. Poss. *Appar.* Tom. I. p. 825.

“ See the *Roman Index*, p. 740.

* Fertur scripsisse vitam Gregorii VII. impudentissimorum mendaciorum plenam. Poss. in *Appar.* Tom. I. pp. 211, 219.

† Nisi si quis concessu S. Sedis Apostolicæ, ad refellendos, qui ex illo auctore errores afferantur, hæreticos velit revincere. Ib.

* Fuit Catholicus Presbyter. *Ind. Belg.* p. 12.

of it was a catholic priest, and the book is not so ^amuch to be blamed as men think. They in some sort commend it; ^bhe utterly dislikes the book.

40. ^cXistus Betuleius' learned *Annotations upon Tertullian*, are purged in twenty-five places by the divines of Douay. See the *Belgian Index*, p. 82.

41. Lucas Bertini wrote a book with this title in Italian: *Oraculo della rinovazione della Chiesa*. The book is too good for them. I would they would let us have it, since they have prohibited it.

42. The bible printed at Lyons, *apud Joannem Tornacssium*, anno 1567, is, in the beginning, purged of the brief of the bible; and, in the latter end, of all the ^dindex and sentences of the scripture.

43. Santes Pagninus' bibles, printed *Lugd. apud Hug. à Porta*, anno 1542, are corrected about the gloss in forty-four places, by the ^edivines of Spain.

44. *The Bible of Robert Stephens*, with the double text, and annotations of Vatablus, hath about 200 places in the margin, and one or two in the text, commanded to be purged by the ^finquisition of Spain and Rome. I will shew you a taste thereof, that you may know whereof the purgation is made, and what ingredients are in it. Gen. vi. 11, This is the history of Noah, who, as Paul saith, was justified by faith, Heb. xi., because he believed God, when he was warned of God about the deluge. St Peter calls him a preacher of righteousness, 2 Pet. ii. ^gAlso*, xv. nu. 13, Abraham was justified by faith. ^hAlso*, Deut. xi. lit. D, A blessing is promised to them which obey God's word. ⁱAlso*, Reg. 1. vii., *ad marg. paulo ante litteram B*, ^kWe must worship God alone^l. Also*, Job xv. nu. 14, How can a man be pure in God's sight? ^mAlso*, Psalm xxxvi., The faithful are not forsaken of God. ⁿPsalm xxxix. lit. B., "Christ the sacrifice for our sins^o". Psalm lxxi., If a

^a Nihil namque reprehensibile in eo est præter obscuritatem elocutionis, &c.

^b Vide *Appar.* Tom. i. p. 219.

^c *Index Lib. Prohib.* p. 180.

^d *Ind. Hisp. Quirogæ.* p. 16.

^e Ib.

^f Ib. pp. 7—15. *Ind. Rom.* p. 47.

^g [In the original text, "*Item*."]

^h *Ind. Hisp.* p. 7.

ⁱ Ib. p. 7.

^j Ib. p. 8.

^k The words which our blessed Saviour objected to the devil.

^l Ib. p. 8.

^m Ib. p. 9.

ⁿ Ib. p. 10.

^o Ib. p. 10.

man acknowledge his sin, Christ is merciful^p. Isaiah viii. litera C., We must trust in God, and not in man's help^q. Isa. xxviii. litera D., Christ is salvation to them that believe in him^r. Also^s, *ib.* liii. litera D., Our righteousness^t. Also^u, *ib.* lxiv. litera B., All men are sinners^v. *Ib.* lxvi. ante literam B., God dwelleth not in temples made with hands^w. All these propositions, no doubt as heretical, are commanded to be expunged in the margin of that bible. And in the index or table, besides many of the former, these propositions^x also are to be put out, being as suspicious as the rest: "They that believe in Christ, their sins are forgiven them. He that believeth in Christ, shall not die for ever. By faith we receive the Holy Ghost. By faith our hearts are purified. We are justified by faith in Christ. No man is righteous before God." Now I would very fain know of any papist, whether these propositions, almost all of them, *totidem verbis*, in the very same terms, be not found in the scriptures? if so, what do they else but shew plainly that there wants not will, but opportunity, to purge the text of the bible? and to frame the word of God unto their minds; an intolerable sacrilege; an unmatchable boldness, that Christians in the time of the gospel, should so far impugn the doctrine of Christ, the spirit of truth, the word of God. If these propositions be true and warrantable, both by the words of the scripture, and interpretation of all writers, why do they blot and blur them in this lewd manner? If they be not agreeable unto the word of God, and consent of Fathers, let them prove it, and we have no more to say unto them. In conclusion, there is no edition of Vatablus allowed by them, save only that which was corrected, or rather corrupted, at Salamanca 1584. They have, in like sort, forbid some fifty Latin bibles to be read, as both the *Index of Naples*^x, and Possevine, in his *Selecta Bibliotheca*, do shew. It is to be wished, that at length they would resolve upon one.

45. ^yBilibaldus Bircheimerus, or Pirkheymerus, though he wrote a book *De Corpore et Sanguine Domini*, in answer to

^p Ib. p. 10.^q Ib. p. 12.^t Ib. p. 13.^u Ib. p. 13.^r Ib. p. 12.^s Ib. p. 12.^v Ib. 16.^w p. 159.^x [In the original text, "*Item*."]]^y Vide Poss. *Appar.* Tom. i. p. 229.

CEcolampadius, yet the book is, for divers causes, inhibited to be read; for, he was not so sound as ^ahe should have been.

46. ^aThe *Breviary of the Order of the Cistercian Monks*, hath been very much purged, and printed at Paris, 1575. But I hope no man will be so foolish as to buy that edition, if he may have the former.

47. Vittorio Brigante. *Novelli Fiori della Virgine Maria di Loretto e Santa casa sua*. Venice 1600. This must needs be good stuff about the history of the Lady of Loretto, that the book must be called in so soon, though it were printed by the papists. See the *Ind. Rom.*, p. 735.

48. ^bBrito wrote certain, or, as Possevine censures them, uncertain, *Commentaries upon the Prologues of St Jerome*, which Dadraeus, Cueilly, and Fevardentius have thrust out of Lyra's works, for some other cause than they will be known of.

49. Bernardus de Busti's works, are printed more correctly, say they, at Brixia, anno 1589. They have, no doubt, corrected his opinion in many things, whether for the better or for the worse, I will not say. You may easily judge, by their usual manner of purging books.

50. ^cGeorgius Bustius' *Questions of Divinity*, printed at Venice, 1574, are prohibited by the papists.

51. ^dSt Bernard's works, printed before the year 1586, Paris, are not so well liked of.

52. ^eNicholas Cabasilas wrote a book with this title: *Compendiosa interpretatio in divinum sacrificium*. The *Index^f of Spain* wills the 29th and 30th chapters to be blotted out; the *Index of Rome* is somewhat more favourable than so; for it doth not command them to be expunged, but only to be read more warily; they have observed some four or five places that are as well in the text as in the margin, to

^a Non fuit in Catholica fide integer.
Poss. *Appar.* Tom. 1. p. 229.

^b Poss. *Appar.* Tom. 1. p. 239.

^c Poss. *Appar.* Tom. 1. p. 240.

^d Poss. *Appar.* Tom. 1. p. 627.

^e Edita fuere castigatiora. Par. Anno 1586.

^f Poss. *Appar.* Tom. 1. p. 145.

^g ["Ex lib. Nicolai Cabasilæ, qui inscribitur, *Compendiosa interpretatio in divinum sacrificium*," deleantur cap. 29 et 30. *Index Hisp.* Quirogæ.] p. 19.

be purged with a contrary purgation. They will not have him to be accounted either a religious or a learned man, they have taken such a spleen against him. And yet, as Possevino notes, he was a famous man in his time, and archbishop of Thessalonica, about the year 1300. Furthermore, his books *De divino altaris sacrificio*, *Observat. in visionem Ezech.*, and *De processione Spiritus S.*, are forbidden to be read; *because the author, though otherwise learned, followed the errors of those times, and degenerated from the Catholic faith.

53. ^bSt Cæsarius, bishop of Arles, wrote certain homilies. *The marginal annotations are expunged in four places.

54. Cardinal Cajetan, one of the famous scholars of his time, hath set forth a *Commentary upon Aquinas*, printed commonly with his works. ¹The papists challenge the edition of Antwerp for being corrupted by Protestants. I am sure the edition of Rome, which only, or chiefly they allow, is so far corrupted, that, if I be not deceived, they shall find two or three leaves left out in some places.

55. ^aBartholomew Carranza's *Catechism* is extant, and forbidden. ¹Also, his *Sums of the Councils*, both no doubt for the same reason, because they were not well enough made for the papists.

56. ^mMichael Carranza's *Annotations upon St Ildephons*, are likewise retracted.

57. ⁿA *Treatise of Schisms and Heresies in the Church of God, together with the remedies against them*, set forth by Scipio Calandrinus, 1572, in the Italian, is forbidden at Rome. See the *Roman Index*, p. 741.

58. Thomas Campanella's works are utterly forbidden to be read, *ibid.* p. 735.

59. Melchior Canus *de Locis Theologicis*, Lov. 1564, is forbidden in one of the *Indices Librorum prohibitorum*.

60. John Capnio's *Speculum oculare, de verbo mirifico*,

^r Secutus est autem communes eo tempore Græciæ errores, cætera doctus. Vide Poss. *App.* Tom. i. p. 145.

^b *Bibl. vet. Patr.* Tom. II. pp. 571, 2.

* [Homiliæ xlv.]

¹ See the preface.

^k *Ind. Lib. Prohib.* p. 98.

^l Alicubi lapsus est in ipsa Concliorum summa.

^m Poss. *Appar.* Tom. i. p. 112.

ⁿ *Ind. Lib. Prohib.* p. 198.

and *De Arte Cabalistica*, are mentioned in the list of books prohibited; and yet the divines of Douay see no reason why the book should be wholly forbidden. They have passed °their censure on the books very learnedly.

61. Fr. Capito wrote *An Exposition of the p^laces of Scripture abused by Heretics*. The book is printed at Venice, 1579, but it must not be read at any hand.

62. °Chr. à Capite fontium wrote divers books. They are all forbidden until they be better perused by the inquirers.

63. *Ceremoniale Episcoporum*, a book of the rights and forms of consecrating archbishops and bishops, &c., is lately reformed at Rome. The papist will stand to none, but to the last edition.

64. Alexander Carerius' *Book of the Authority of the Bishop of Rome against wicked Politicians*, such as Bellarmine, Pat. 1599, is not to be read till it be r^eformed. It is a wonder this book is forbidden, seeing Bellarmine, in his treatise against Barclay, seems to come every day nearer and nearer unto this opinion.

65. Alph. Casarubius' *Summary of the Privilege of the Friars Minors, and other Mendicant Friars*, is °not to be read; unless it be the second edition, printed at Brixia, 1590.

66. Georgius Cassander, one of the most indifferent writers of the contrary side, hath written divers treatises, whereof some are wholly forbidden, as 1. *De officio pii viri*. 2. *De Baptismo Infantium*. 3. *Liturgica*. 4. *Preces Ecclesiasticæ*. Some are purged; as his *Book of Ecclesiastical Hymns*, in above twenty places. See the *Index of Antwerp*, p. 37.

67. 'Cassianus' *Collation of Free-will*, p. 1528, is not to be read, unless it be printed at Rome, 1580.

68. Bartholomew de Castello composed a *Treatise of the*

° *Ind. Belg.* p. 18.

p Quibus abutuntur Hæretici. Poss. *Appar.* Tom. i. p. 578.

q Omnino prohibentur. *Ind. Lib. Prohib.* p. 106.

r Donec corrigatur. *Ind. Rom.* p. 731.

* Quod secundo est editum, ac (ut aiunt) reformatum secundum Decreta sacri Concilii Tridentini. Poss. *Appar.* Tom. i. p. 43.

† Ant. Poss. *App.* Tom. i. p. 836. *Ind. Lib. Prohib.* p. 106.

Union of the Soul with God, expressly forbidden in the *Roman Index*, p. 732. It hath been twice printed, as Joannes Maria reports it, in his name. *Ibid*.

69. "Ambrose Catharinus' *Two Questions about the words of the Eucharist*, is mentioned in the catalogue of books forbidden.

70. Petrus Cellensis is likewise mentioned in the *Index Expurgatorius* of Rome, p. 296.

71. The *Chaldee Paraphrase upon the Bible*, is forbidden to be read. I think their meaning is, until it be purged. The reformation whereof, Franciscus Ximenes intended, but could not so much as begin, being prevented by death. ²In his second edition of the bibles, there was a purpose once, by Gregory XIII., as Robert Bellarmine told Fortunatus Fanensis, to have stayed the edition of the king of Spain's bibles, till that were corrected. This Fortunatus, in his edition of the fourfold bible, hath done reasonably well in purging the *Chaldee Paraphrase* upon the Pentateuch. The rest he hath omitted till some other time.

72. ¹St Cromatius, [bishop of Aquileia,] in his *Book of the Eight Beatitudes*, hath one or two suspicious places; which are therefore glossed upon in the *Roman Index*, p. 107.

73. St John Chrysostom, printed at Basil, by Frobenius. Though the books have escaped their express censure, yet in above sixty places in the ²*Index of Spain*, they have commanded that to be thrust out, which doth direct us unto the very words of that golden-mouthed Father, as hath in part been shewed in the preface of the *Index of Spain*, reprinted by the honour of the French gentility, the lord of Plessis.

74. Isidorus Clarius wrote a book of *Orations, or Sermons*, censured in the *Index Expurgatorius of Portugal*, p. 36. Also, his bible, of my knowledge, hath passed the hands of falsaries; for in the last edition they have left out, or changed, the preface, wherein he scores up the faults of the vulgar bibles, with divers other matters, very offensive unto the papists: the former, where these things are read, is in

¹ *Ind. Lib. Prohib.* à Sixto V. p. 87.

² Fortun. Fanens. in *Præfat. Bibliorum*.

¹ *Bibl. vet. Patr.* Tom. II. pp. 367, 8.

² pp. 138—140.

the library at Corpus Christi College, [Oxford,] of the gift of Dr Rainolds, late president of the college, an especial benefactor unto the same; the later is in the public library.

75. ^aIdacius Clarius, bishop of Semicensis in Spain, wrote *An Exposition of the hard places of the Scripture, touching the Trinity*. His book hath passed the censure of ^bRome in three or four places.

76. Nicholas Clemangius' *Disputation and Collation about the matter of Councils*, and his treatise, or *Epistle against Simony*, which was in the first [edition] of Bigne, is now left out in the second and third editions by commandment, first, of the noble king ^cHenry of glorious memory, in the time of his inquisitorship, and then again by ^dGaspar Quiroga, cardinal, and archbishop of Toledo. The note in the *Spanish Index*, that this is not that Clemangis whose works are forbidden in the catalogue of books prohibited, is altogether untrue.

77. ^eSt John Climachus' works are censured in eleven places. See the *Index of Rome*, p. 181.

78. John Cochlæus' writing against *Luther's Articles*, is written against himself. The *Portugal Index* hath him *coram nobis*, for certain words about traditions, p. 31.

79. ^fJulianus Colen's *Book of the Assurance and Certainty of Grace*, is not suffered to come abroad.

80. The *Council of Coleyn*, printed 1565, is ^gnoted by Alphonsus in the point of grace, and in the manner of prayer, to savour too much of Lutheranism. I wonder what book doth not, if the truth were known, and they did not go about, Pharaoh-like, to make away these masculine treatises, although they suffer the weaker and worse books to remain. A fault which ^hone of their own side hath well observed, in his late answer to Bellarmine, about the temporal right of princes. In the index of books prohibited, the whole Enchiridion delivered by the council is suspended, until it be better purged.

81. Jo. Bapt. Corradus' *Cases of Conscience*, is lately

^a *Bibl. vet. Patr.* Tom. iv. p. 367.

^b p. 139.

^c See the *Index of Portugal*, p. 34.

^d *Ind. Hisp.* Quirogæ. p. 20.

^e *Vid.* Tom. v. *Bibl. vet. Patr.*

^f *Ind. Lib. Prohib.* p. 171.

^g By Alph. de Castro, Lib. viii. contra Hæreses art. de gratiâ Hæres. 3.

^h Withringtonus in Apol. Bell. contra rationes ipsius, p. 343.

reformed, reprinted and 'amended in the year 1598. The more cause we have to buy the former edition, if it may be gotten.

82. Baptista Cremensis' works are all forbidden, *quandiu emendata non prodierint*: you know what it meaneth. It is the best direction that I can find in buying of their books; for he that is wise, will be sure to buy none with that mark.

83. ^kSt Cyril's *Commentaries upon Isaiah*, have passed through the inquisitor's hands. They have gone about, as if it were, to correct the *Magnificat*, to mend the text of Cyril in three several places, and to give an absurd gloss upon four places of the margin; and in the table they have played their parts. Again, in his book against the Anthropomorphites, they have corrupted the text once, and the margin thrice.

Lastly, in his book *Of the Fall of Man*, they have had somewhat to say to the margin, and would fain have picked a quarrel unto the text, if they could have told how to have done it handsomely.

84. St Cyril, bishop of Jerusalem, hath published certain *Catecheses*, as they say. I know our men deny it upon good ground; the annotations upon it are false and faulty, in above ten places, in their judgments. See the *Index of Rome*, p. 96.

85. P. Damianus, or St Peter Damian, hath written *Epistles*, and other works. ^lThey have mended the style of one of the epistles, and the gloss of six others. In his other works there is some fault found with the gloss, in three several places. But the best correction of all, is that which was used in the last edition of Paris; for they have both dissainted him, and discarded all his works.

86. ^mHadrian Damman wrote a book *Of the Empire and of the Priesthood*, &c.; forbidden to be read.

87. All the former editions of the *Decrees*, before the year 1580, at Rome, must not be read.

^l Secundo prodierunt auctiora Anno 1598. *Poss. Appar.* Tom. I. p. 821. *Ind. Lib. Prohib.* p. 97.

^k *Ind. Hispan. Quirogæ.* p. 62.

^l See the *Index of Rome*, p. 126.

^m *Ind. Lib. Prohib.* p. 153.

88. Martin Delrius' books of *Magical Disquisitions*,ⁿ are better printed now of late, in the year 1603, with more additions and less faults. Do they mean of the print, or in doctrine? For he was a Jesuit, and could tell how to equivocate.

89. °Diadochus, one of the dissainted bishops, wrote [*One Hundred Chapters*] on °*Spiritual Perfection*. But, belike, there is some imperfection in the book; else, what makes it in the *Index Expurgatorius of Rome*? p. 126.

90. °Didymus Alexandrinus, St Jerome's master, much regarded by the ancient Fathers, hath written *An Exposition on the Canonical Epistles*, which the °master of the sacred palace hath taken upon him to mend, as well in the text as in the margin, in eight places. We are likely to have books well mended, if they hold the same course elsewhere that they have begun at Rome and Spain.

91. *Dorotheus, [bishop of Tyre], (I should have said St Dorotheus, but that I am restrained by the *Roman Index*,) wrote *Of the Lives and Deaths of the Prophets and Apostles, [and Seventy Disciples.]* The book, whether written by St Dorotheus, that lived in the time of Dioclesian, or not, as Baronius rather thinks, finds little comfort in the *Roman Index*. Besides the general censure, it is noted in four or five particular places to be very defective. See the *Roman Index*, p. 239. The *Index of Spain* hath but one touch at it, p. 19.

92. †Dorotheus, the Archimandrite, one of our quondam saints, hath written a book of *Doctrines, [concerning a well and piously-directed Life,]* purged in eleven or twelve places in the margin.

93. °Paulus Dolscius' *Psalter*, in Greek verse, is forbidden.

ⁿ Ultima editio prodii Moguntiae Anno 1603.—secundis curis longè auctior, additionibus multis passim insertis, correctior quoque mendis sublatia. Poss. *Appar.* Tom. II. p. 78.

° *Bibl. vet. Patr.* Tom. v. pp. 367, 8.

¶ *Bibl. vet. Patr.* Tom. VIII. pp.

126, 6.

† *Ind. Rom.* p. 281.

* *Bibl. vet. Patr.* Tom. VII. pp. 111, 12.

† *Bibl. vet. Patr.* Tom. II. pp. 405, 6. *Ind. Rom.*

° *Ind. Lib. Prohib.*

94. 'Martin Eysengrenius' treatise, *Of the Certainty of Grace*, is mentioned in the Index of books forbidden.

95. *Eldad Danai*, a book "*de Judæis clausis*," in Genebrard's *Chronology*, must by the wisdoms of the divines of Spain be purged, *una litura*.

96. St Eligius, bishop and saint of the pope's making, is put into the *Index of Rome*, for a note or two that somebody hath put to his book, *Ind. Rom.* p. 103.

97. There is a book, called *Elucidatorium Ecclesiasticum*, in Latin, wherein is somewhat or other which Georgius Dalmeida, the general inquisitor of Portugal, cannot brook. Out it must, whatsoever it be, *Index Lusitania*, p. 34.

98. 'Thomas Elysus wrote a book, called *The Shield of Good Catholics*. The book must not be read, till it be read by the inquisitors.

99. 'Alphonsus Enriquez wrote a book in defence of Erasmus. The worse luck had he; for, since that time, his book is ranked in the number of books forbidden.

100. Boëthius Epo wrote six books, *Of Ecclesiastical and Heroical Questions*. Also, of God's law and of the popes. The book, printed Duaci, 1588, is censured by Ant. 'Possevine.

101. Ottomarus Epplinus set forth a book printed, Regiom., 1560, with this inscription, *Selectiona Vetustissimorum ac probatissimorum Patrum judicia, de precipuis Evangelistarum narrationibus*. The book is forbidden.

102. Erasmus Roterodamus, that famous, judicious, and industrious scholar of his age, dear unto many popes and papists of the best sort; a papist unquestionably, though a professed enemy to the sundry abuses which had crept into popery; is now shaken off, and shifted upon us for a Protestant; or rather left neutral by them, and become the very reproach and off-scouring of the Jesuits, without indignation and derision not to be named. And why so? Not so much for taxing the abuses of their

¹ *Ind. Lib. Prohib.* p. 198.

² [Ex Genebrardi Chronographia.]

³ ["*Totus liber, Eldad Danai, de Judæis clausis, qui incipit*, p. 545. *expungatur*." *Ind. Hisp. Quirogæ*, p. 97. Ed.]

⁴ *Poss. App.* Tom. II. p. 486.

⁵ *Ind. Lib. Prohib. in Hisp.* p. 7.

⁶ *Appar.* Tom. I. p. 229. Tom. II. p. 205.

monks and friars, as for discovering the counterfeit works of the false, and restoring the true works of the ancient Fathers. This is the true cause of their great spleen against him; and yet I wonder at it; seeing he did nothing but that which was well taken whilst he lived, and very well warranted out of the MSS. He wanted only three things for the perfecting of this great work: time, books, and help of other men; which, if they may be had, as God hath an appointed time for all things, I doubt not but God will raise up more Erasmuses in this plentiful age and kingdom, that affordeth so many rare wits and happy students in divinity. But, to return to my purpose; this honest Erasmus hath had much wrong done him in all his tomes by the inquisitors.

In the preface to the first tomé of his works, printed at Basil, 1540, the Spanish inquisitors have put out eleven places; ^bthe divines of Douay not half so many.

Lib. ii. *De Copia verborum, vel rerum*. Four places in both *Indices*. *Ex libro de conscribendis epistolis*, the divines of Spain have thrust forth twenty-three places; ^cthe *Index of Antwerp* not so many. And so it is in the rest, for their *Indices* do increase with their judgments, which I will omit for brevity's sake, mentioning only the *Index Ex-purgatorius of Spain*.

Ex libro, cui titulus est, de pueris statim, ac liberaliter instituendis, purged in one place, p. 69.

Ex libro, cui titulus est, Parabolæ, sive Similia, in eighteen, p. 69.

Ex libro, cui titulus est, de recta Latini, Græcique sermonis pronuntiatione, in two places, p. 70.

Dialogus Ciceronianus, in six places, p. 70.

Tome II.

His *Adages* are purged by the commandment of Gregory XIII., p. 70.

Tome IV.

Ex Apophthegmatibus, purged in two places, p. 70.

Ex libro, cui titulus est, Institutio Principis Christiani, in five, p. 70.

^b *Ind. Hisp. Quirogæ*, p. 67. | ^c *Ib.* p. 68.

Ex libro, cui titulus est, Pacis Querimonia, sive Quædam pacis, in thirteen, pp. 70, 71.

Tome V.

Ex enarratione primi Psalmi, in five places, p. 71.

Ex enarratione psalmi 2, Quare fremuerunt gentes, in four, p. 71.

Concione in psalmi 4, in four places. *Cum invocarem*, p. 72.

De puritate tabernaculi, sive Ecclesiæ Christianæ, in two places, p. 72.

Psalm xxviii, in one place, p. 72.

Psalm xxxiii, in four, p. 72.

Ex libro, cui titulus est, de misericordia Domini, in nine places, p. 72.

De vidua Christiana, in three, p. 71.

Precaiones, in one, *ib.*

De contemptu mundi, in one place, *ib.*

De preparatione ad mortem, in five, *ib.*

Ex annotationibus in novum testamentum. This book is purged thoroughly in above 121 places, pp. 71—79.

Tome VII.

His *Paraphrases upon the New Testament*, in 150 places, pp. 79—86.

Tome IX.

Containing divers treatises, is purged in 132 places. So that the whole number of places corrupted in Erasmus' works, amounts unto the sum of 524 places; whereof some contain a hundred, or two hundred lines apiece. pp. 86—92.

103. Claudius Espencæus, a divine of Paris, wrote a *Just Commentary upon Titus*, printed at Paris, by Michael Sonnius. ^dGeorgius Dalmeida would have us cut out three or four and twenty leaves together, out of his books; but Gaspar Quiroga, in his of Spain, doth note only twelve places to be reformed. See the Index, p. 60.

104. ^ePoor Hugo Etherianus, that hath lately been put out of his saintship, with a number more, hath the gloss upon his *Book of Heresies* corrupted in fifteen places, *Ind. Rom.* p. 288.

105. The *Apothegms of the Anachorets*, written by Eva-

^d See the *Ind. of Port.* p. 30.

| ^e *Bibl. vet. Patr.* Tom. VIII. pp. 563, 4.

grius, are censured in three or four places, together with the author, *Ind. Rom.* p. 295.

106. Eudoxia, the empress, wrote *Homero-centones of Christ*, censured in one place in the margin of the *Roman Index*, p. 265, and left clean out in the late edition of Paris.

107. 'Eucherius' *Commentary*, as the papists desire to have it, *upon Genesis*, is in two places of the text purged. In one of them there is an open contradiction. The book is likewise in the catalogue of books forbidden, if I be not deceived.

108. ^sAnt. Eugubini *Cosmoposi* is forbidden, unless it be the reformed copy printed at Venice, 1591.

109. Fr. de Evias' treatise, called *A Preparative to Death*, is reckoned amongst the books forbidden.

110. ^aNicholas Eymericus' *Directory of the Inquisitors*, printed Barcin. 1503, and at Rome, 1587, by commandment of Gregory XIII. We differ much in opinion: they take the later; I think the former to be the better; and the more corrected copy, the less it is corrected.

111. Jacobus Faber Stapulensis' *Commentary on the four Evangelists: Exc. Meld. Impensis Simonis Colon.* 1522, are purged in eighty-five places by the divines ^fof Douay; ^kQuiroga reckons but seventy-two places. Also, on the ^lepistles of St Paul the divines vary: the divines of Douay put out forty-three places, the divines of Spain, seventy-seven. Also, out of his five-fold ^mpsalter with his annotations, there are noted seventeen places by Quiroga. Also, his *Commentary on the Canonical Epistles, and of the three Magdalens*, is forbidden till it be revised.

112. A book called in Latin, *Familiare Clericorum*, is to be revised, according to the bull of Pius V., for the reformation of the office of the Virgin Mary. *Ind. Neap.* p. 156.

113. ⁿ*Fasciculus rerum expetendarum et fugiendarum*, is mentioned in the catalogue of books forbidden.

114. ^oP. Fernandes de Villegas wrote a book, called *Flosculus Sanctorum*, forbidden to be read.

^f *Ind. Hisp. Quirogæ.* p. 92.

^s *Ind. Lib. Prohib.* p. 88.

^h *Poss. App. Tom. II.* p. 148.

^l *Ind. Belg.* p. 52.

^k *Ind. Hisp. Quirogæ.* pp. 111—115.

¹ *Ib.* pp. 115—119. *Exc. Par.* 1531.

^m *Exc.* 1508. *Index Hisp. Quirogæ.* pp. 110, 11.

ⁿ *Ind. Lib. Prohib.* p. 137.

^o *Ind. Hisp. Lib. Prohib.* p. 54.

115. *Barthol. Ferrariensis hath published six books, *De Jesu Christo abscondito*, prohibited to be read, before they be thoroughly purged.

116. Julius Firmicus Maternus; Baronius doubts whether this were that Julius that was present at the Roman council, held by Julius I., very famous both for his life and learning. What he was, it skills not: in six places they have censured the marginal annotations. *Ind. Rom.* p. 134.

117. *Seraphinus Firmanus wrote an apology for Baptista Cremona. He hath need of one now to apologize for him: his book is called in question.

118. John Fisher made a book, *De fiducia Dei*. The papists, seeing the book is against them in some points, have found out this means to avoid it, by saying it was printed *by some heretic in his name. A silly shift; for the book was printed at Colon. 1536, in octavo, about the time, or shortly after his death. And since that time no such matter was ever heard of, till of late years; a very likely matter, that the papists would suffer such a piece of knavery to lie buried so long. Again: what reason have Protestants to counterfeit such a book in a papist's name? seeing their indices of books forbidden, and to be purged, do furnish us with a sufficient number in this kind, without any labour of ours. So much the more are we kindly beholden unto them; first, for sending us unto the best books, by their catalogues of books prohibited; and secondly, for directing us unto the best places to be read in those books, by their Indices Expurgatory.

119. *Ant. Florentinus' *Chronicle* is not permitted to be read in the first and best editions; unless it be the copy mended, as they call it, by Petrus Maturus.

120. John Baptist Folengius hath put forth a *Commentary on the Psalms*. But the 'inquisitor of Portugal notes, that there are certain propositions, that are very dangerous in the matter of grace, free-will, faith, and good works; and that it had need to be mended. It seems the author was very much inclining unto Protestantism; for his *Commentary on the Canon-*

* *Ind. Lib. Prohib.* p. 98.

† *Ind. Lib. Prohib.* p. 224.

† Greg. Capuchine in his *Index of Naples*, is bold to say, that John

Calvin made this book, p. 155. More bold than wise.

* *Poss. App. Tom. i.* p. 99.

† *Ind. Lus.* p. 36.

ical Epistles of St Peter, James, and John, is forbidden to be read, *sub pœna juris*.

121. Joannes Ferus is another that is put in the black book. ^aHis *Commentaries on Matthew* are purged in forty-five places: ²upon the *Gospel of St John* in one hundred and five places: on ³the first *Canonical Epistle of St John*, in twelve places. His ⁴*Commentary on the Epistle to the Romans*, in twenty-two places: ⁵on *Ecclesiastes* in ten places. Hereupon, Mr Crashaw hath well observed, that the inquisitors are good paymasters in this kind; for though they set down but fifty, yet ^bthey have found means to pay us an hundred, it may be a thousand or two. A man would think that by this time we should have made an end with Ferus; but that his *Examen ordinandorum* must be examined also, whether it be printed since the year 1587: if it be, away with it.

122. Fortunatus' works, which are many in the second edition of Bigne, and which he took great pains, being so many, to make them known unto the whole world, have, very unfortunately, miscarried; for they are left out in the last edition of Bigne, being before mentioned in the index of books forbidden.

123. ^cSt Francis, amongst other works, wrote an epistle to the priests of his order; which hath caused him to have one wound more, by Eckius, in the *Roman Index*, which seems to be deadly: for he doth utterly deny the epistle to be his. See the *Index Romanus*, p. 211.

124. Frid. Fregosius' books of *Justification, Faith, and Good Works*, with a *Preface to the Epistle to the Romans*, are wrongfully attributed to him, say the papists. The reason why is not so ready as the prohibition.

125. St Fulbert, a bishop, hath written divers treatises, as you may see in the second edition of Bigne; *A Treatise of the three chief Points of Christian Faith; Epistles about*

^a *Ind. Hisp. Quiroga*. pp. 123—126.

^x *Ib.* pp. 126—132.

^y *Ib.* p. 132.

^z *Ib.* pp. 132, 3.

^a *Ib.* pp. 133, 4.

^b I have heard him say, that he observed two thousand material differ-

ences, upon his *Commentary upon Matthew and John*. What he hath said he will fully answer, when time and occasion shall give him a fit opportunity.

^c *Bibl. vet. Patr.* Tom. v. pp. 1039, 40.

the Host, Orders, and other matters. There is a censure in the *Roman Index*, p. 125, upon him and his epistles. And since that time, I know not how it hath fallen out, there is not a treatise or pamphlet of his to be found in the last edition of Bigne.

126. Joannes Gastius made a comment upon all the bible out of St Augustine's works. *Bas.* 1442. Corrected by the inquisitors of the 'Low Countries in six or seven places; but of late years it is utterly forbidden to be read.

127. *Æneas Gazæus, a christian philosopher, is censured in two places of his dialogue, *De animarum immortalitate [et corporum resurrectione;]* and Bigne for him, in his preface. *Index Romanus*, p. 280.

128. †Hieronymus Gebuilerus wrote *Of Sacrilege*; as also, *An Exhortation to the Communion.* His books are out of the communion long since.

129. *St Gelasius, the first of that name, pope, wrote a book, *De naturis in Christo adversus Eutychem, et Nestorium.* There is much ado about this book. Canus^b and Bellarmine attribute it unto another Gelasius, bishop of Cæsarea. Suf-

^a *Ind. Bel.* p. 32.

^c *Bibl. vet. Patr.* Tom. VIII. pp. 61, 2.

^f *Ind. Lib. Prohib.* p. 150.

^g [S. GELASIUS. "Omnes ferme scriptores recentiores orthodoxi una sententia consentiunt, opus istud ut nunchabetur non esse S. Gelasii Papæ Romani primi ejus nominis. Consule Canum, *Lib. vi. de locis Theologicis*, cap. 8. solutione ad q. argumentum, Suffridum Petri præfatione ad Gennadium de *Scriptoribus Ecclesiast.* Bellarminum, *Lib. ii. de Eucharistia*, cap. 27. Baronium, Tom. vi. *An.* anno 496. cap. 2. et sequ. et ut alias interius luculentas rationes omittamus, illas nunc satis esse putamus.—Cujus autem auctoris sit istud genuinum opus, altercantur eruditi, Canus, et Bellarminus, Gelasio Cæsariensi Episcopo tribuunt.—Suffridus Genadii Massiliensis esse putat. Verum conjecturis istis graviter et eruditè confutatis Baronius Germanum operis auctorem se tandem reperiisse existimavit, nempe fuisse

Gelasium quendam Græcum scriptorem, qui sub Basilisco Imperatore ad Annum Domini 476 floruerit."—*Bibl. vet. Patr.* Tom. iv. pp. 515, 16. Ed.]

^h ["Fuit etiam Gelasius quidam episcopus Cæsareæ Palæstinae,—huic ego opusculum tribuerem.—Falluntur autem, qui opus hoc Gelasio pontifici Romano tribuunt, ex verbis illis, cùm sedem Apostolicam vestra dilectio unanimiter teneat, constanter prædicet, sapienterque defendat, quo loco legendum esse fidem Apostolicam, vel me non demonstrante lector probaturus est, &c. *Canus de locis Theol.* p. 209. Ed.]

ⁱ ["Quicumque fuit is Gelasius (neque enim satis constat, quis ille fuerit)—est notandum, Gelasium istum non fuisse Romanum Pontificem,—non esse Romani Pontificis, argumento certissimo esse potest,—et is ipse esse—Gelasius Episcopus Cæsariensis," &c. Bell. *Disput. de Contr.* Tom. III. de *Eucharistiâ.* Lib. II. cap. 27. p. 137. Ed.]

fridus fathers it on Gennadius. Baronius ¹disproves both the former opinions; giving us a third Gelasius, a Greek writer, that lived about the year 476, in the time of the emperor Basiliscus. In such uncertainty of opinions, it were best to think with the most. Now, almost all the later and better divines do verily think it to be Gelasius, the first of that name, by confession of the papists; as you may see in the *Roman Index*. This book was foully corrupted in the text; ²insomuch, that the papists were 'ashamed of it, and mended the book: they had put in the "see apostolic," for the "faith apostolic." An old mistake in "St Ambrose's book, *De poenitentia*, cited corruptly in the Canon-law. There are two or three other places in the margin corrected, or corrupted rather.

130. Franciscus Georgius Venetius hath written divers works, which have been very sharply censured. First, his *Problems*, printed at Venice, 1536. In the first tome there are one hundred and eighty places changed.

2. In the second tome one hundred and fifty-two places to be mended.

3. In the third tome, one hundred and twenty-two.

4. In the fourth tome, one hundred and thirty-one.

5. In the fifth tome, one hundred and ten.

6. In the sixth tome, one hundred and sixteen.

7. His *Harmony of the World*, printed at Venice, 1525, and divided into canticles. In the first canticle there are one hundred and sixty-three places purged.

8. In the second canticle there are one hundred and eight places noted.

¹ ["Primum, quia Photius in Bibliotheca prodit ab Gelasio quodam Græco conscriptam Historiam de rebus gestis in prima Nicæna Synodo, quæ historia e Vaticana Bibliotheca edita est ab Alphonso Pisano, Jesuita, in suo Nicæscō Concilio. Secundo, quia ille Græcus Gelasius in Præfatione ad prædictam historiam ait se exagitatū ab hæreticis Eutychiānis, qui sub Basilisco Imperatore invaluerant. Tertio, addit se eosdem Eutychiānos disputando confutasse, conveniunt autem ista mirifice cum his quæ in hoc libello de

duabus naturis Auctor ferme verbis præscribit, cum ait recentem fuisse ea de re altercationem. Quartò, quia illè Græcus Gelasius plurimum laudat Eusebium Cæsariensem, et magnificis orthodoxorum titulis exornat dealbans Æthiopem: unde nihil mirum, si in hoc opere de duabus naturis ejusdem Eusebii testimonia in medium producat." *Bibl. vet. Patr.* Tom. iv. pp. 515, 16. Ed.]

¹ See the *Index of Rome*, p. 146.

² [Vide *Canus de locis Theologicis*. p. 109. Ed.]

Ninthly and lastly, in the third canticle, one hundred and thirty-six. The total number of their corrections comes to twelve hundred and eighteen. His volumes are neither great nor many; yet never were books so mangled and torn. Had they not been better to have saved a labour, and forbidden the book? but they must needs shew "their folly, as well as their knavery. May not a man fitly cry out with Bellarmine in this regard? "It were better for books to fall into the hands of Turks and Jews, than into the hands of Christians."

131. Gilbert Genebrard, late of Paris, professor of the Hebrew tongue, hath had very ill hap, after such good service done unto the church of Rome. For he hath had his chief fort, which he had raised against the Protestants, surprised, not by the enemy, but by his friends, and rased in three or four places. I speak of his great book of chronology, censured in divers places by the °divines of Spain, in their *Index Expurgatorius, quo magis miror*. But I see it is too true, that the Spaniards and the French cannot well agree.

132. °St Gennadius Scholarius, first, for error in the doctrine of the Trinity, is put from the communion of saints. Secondly, his *Exposition for the Council of Florence*¹ hath need of an exposition; which the divines of Rome have afforded him. *Index Romanus*, p. 170.

133. °St Germans' book, called *Theoria*, is corrected in the margin four times.

134. J. Gerson, sometimes chancellor of Paris, a famous writer, hath had this misfortune to have his °works forbidden, and his opinion condemned: but of late they have been reprinted at Paris. There is good stuff, no doubt, in them.

135. °Joannes Gertophius' book of *Recriminations* against one Edward Lee, is called in by authority.

136. °Gildas Sapiens, [abbot and confessor,] was not so wise to see that his works should come to be censured at Rome: for else he would have prevented them, we must imagine, and retracted his opinion. *Index Romanus*, p. 184.

° *Libri Turcarum et Judæorum sunt melioris conditionis, quam libri Christianorum.*

° *Ind. Hisp. Quiroga.* p. 97.

° *Bibl. vet. Patr.* Tom. iv. p. 1170.

° *Ib.* Tom. iv. pp. 1173, 4.

° *Bibl. vet. Patr.* Tom. vi. pp. 113, 4.

° All the former editions are prohibited.

° *Ind. Lib. Prohib. in Hisp.* p. 40.

° *Bibl. vet. Patr.* Tom. v. p. 471, et seq.

137. The first and most ancient editions of the *Interlineary and ordinary Gloss*, are not so well liked. Neither is it to be wondered that Dadraeus, Fevardentius, and Cueilly, have taken such pains in reviewing and purging Lyra's works; for there was need of their censures, else the books might have done more good than harm: and yet all is not well. I hear they are about once again to review and re-examine it. One pretty trick I note, that they have greatly increased Lyra's works with their own additions, which may easily be mistaken: for though the reader be advertised hereof in the preface to the book, yet every man doth not heed those directions, or peruse the prefaces to books; the more is the pity.

138. All Lewis of Granada's works are forbidden; as many as are not reviewed by Nicholas Aurificus. I have seen certain reasons given for the prohibiting them, in a Spanish index of books forbidden: and I remember these two among the rest; * for "treating points of divinity in the vulgar tongue;" and sometimes, for "writing that which might be mistaken by heretics, and drawn to their damnable constructions."

139. Gregorius Iliberitanus' books, *De Trinitate ad Placidium*, are censured twice or thrice in the *Roman Index*, p. 168, and not to be found at all in the last of Paris.

140. † One Gryphius set forth a *Book of Prayers*, not to be read.

141. Guericus, an abbot, wrote *Sermons upon the Epistles and Gospels, and the Saints*; and also a *Book of Epistles*. ‡ Such copies of his as were printed before the year 1577, are carefully to be read.

142. *H. Harphius' book *Of Mystical Divinity*, printed in the year 1555, is not to be endured. The best copy, say they, but it is the worst, is the copy purged, and printed at Rome, 1585.

* O por no convenir que anden en lengua vulgar, o por contener cosas, que aunque los tales autores pios y doctos las dixero senzillamente—la malitia destos trempos las haze ocasionadas, para que los enemigos de la fe las pue-

den torcer al proposito de su damnada intention. *Præf. ad Ind. Lib. Prohib. Hisp.*

† *Ind. Lib. Prohib.* p. 144.

‡ *Poss. Appar.* Tom. I. p. 693.

* *Poss. Appar.* Tom. II. p. 728.

143. Henricus Henriquez' *Moral Sum of the Sacraments*, is not to be read ^btill it be corrected after their manner.

144. St Hermes, St Paul's scholar, for so Bigne* took him to be in both the former editions; neither did the 'inquisition of Spain differ from him in judgment. There be ~~two~~ ⁹³ places which they have caused to be changed in the text, be it Hermes, or whose it will, in his *Pastoral*. The inquisitors of Rome being somewhat bashful, durst not change the text: but the marginal notes they have caused to be mended in four or five places. See the *Index of Rome*, p. 171.

145. ^dHermias the philosopher, a Christian, wrote a book in derision of the Gentile philosophers, noted in the margin twice. *Index Romanus*, p. 135.

146. ^eHesychius, as it is thought by some, the very same that commented upon Leviticus, hath an homily extant in commendations of the Virgin Mary. It seems to be very well worth the reading; for they have noted it in three or four places in the margin. *Index Romanus*, p. 95.

146.* St Jerome's works, as they are printed with Erasmus' *Annotations*, are very offensive unto the papists. The divines of Portugal and Spain, and the Low Countries, have taxed them diversly. First, the *Portugal Index* hath blotted out St Jérôme's life in that edition. Secondly, his *Scholies* and *Annotations* are in a 'general manner commanded to be mended, according to the third tome of his works, printed at Paris by Charles Guillard, 1546. Or rather, according unto Marianus Victorius' observations, printed at Antwerp by Plantine, 1579. Again, the ^sdivines of Douay have mended the *Scholies* in forty-five several places, besides the index. Lastly, the ^bdivines of Spain have increased the number unto sixty-nine places, besides the Indices.

147. Erasmus' *Annotations upon St Hilary* are in nine places purged, besides the index, by commandment of the inquisitor of Spain, p. 109. He that would read his works

^b Quam recognitam expectamus.
Poss. *Appar.* Tom. i. pp. 729, 730.

^c *Bibl. vet. Patr.* Tom. v. pp. 1, 2.

^e *Index Hisp. Quiroga.* p. 19.

^d *Bibl. vet. Patr.* Tom. iv. pp. 137, 8.

^e *Bibl. vet. Patr.* Tom. ii. pp. 23, 4.

^f *Ind. Lus.* p. 33.

^g *Belg. Ind.* p. 40.

^h *Ind. Hisp. Quiroga.* p. 100—108.

without scruple, must get the Paris edition of Hilary into his hands, saith ¹George Dalmeida, the inquisitor of Portugal.

148. ²St Hippolytus' *Oration of Antichrist, and the end of the World*, had need of a commentary in one or two places, which they have lent him; as also they have taken the pains to censure Bigne that published it. *Index Romanus*, p. 93.

149. A book of *Homilies of the ancient Fathers*, collected by Alcuinus, is not to be tolerated, unless it be one of Surius' copies which he corrected and published, col. 1569 and 1576. Alas! that Surius, a very cozening companion, one so well exercised in writing legends, that he could easily lie without book, should be trusted with the Fathers' works.

150. ³A book called in Latin, *Hortulus Animæ, The Garden of the Soul*, with the *Rosary of the blessed Virgin*, which hath been too often printed, unless it were better looked unto, is forbidden.

151. ⁴Another, called in Latin, *Hortulus Passionis in ara Altaris floridus*, is utterly forbidden to be read. Is it not likely, that the papists will change their religion shortly, that have changed and reformed their bibles, missals, portesses, breviaries, and rosaries?

152. ⁵Humbert wrote a book, *Of the absolute form of Religion*. The later print, at Lyons, is so much commended, that it makes me think the former at Louvaine, 1575, is too good for them.

153. St James' *Liturgy*, or *Mass*, is questioned, as it seemeth, by the *Index of Rome*. First, for the author; secondly, for the doctrine therein contained. *Index Romanus*, p. 212.

154. ⁶Barth. Jano's treatise, *Of the coming of Antichrist*, is prohibited.

155. Cornelius Jansenius' books of the former editions are not so purely and perfectly set forth, say they. We know their meaning.

¹ *Ind. Lus.* p. 28.

² *Bibl. vet. Patr.* Tom. II. pp. 3, 4.

³ *Ind. Lib. Prohib.* p. 156.

⁴ *Ind. Lib. Prohib.* p. 156.

⁵ Hoc opus emendatius est editum, Lugduni, Anno 1585. Poss. Appar.

Tom. I. p. 776.

⁶ *Ind. Lib. Prohib.* p. 98. Omnia multò quam antea accuratiora reddita, Lugd. 1586. Poss. Appar. Tom. I. p. 388.

156. Chrys. Javel's book *Of the Trinity* is likewise put into the roll of books ^pforbidden; together with his treatise of *Predestination*.

157. ^aSt Idiot's [five] *Books of Contemplations [and Orations]*, is fain to have a good expositor, or else he will hardly be well understood to stand for the papists in all points; and this is the cause that he is in the *Roman Index*, p. 184.

158. ^rSt Ignatius' *Epistles* [to John and to the Virgin Mary, &c.] had likewise need of a sound expositor, to reconcile them to the church of Rome: they are censured in four or five places, and with them Marg. de la Bigne. A man shall be well help'd up, to take such pains as he did, and afterwards to have nothing but ill-will for his labour.

159. ^rSt Idelphonsus, or Hildephonsus, [or Illephonsus, or, as others call him, Alfonsus,] is not only disgraced, in being thrust out of the catalogue of saints, but also taken tardy in three or four places.

160. Gabriel Inchini hath printed certain sermons in the Italian tongue. All the former editions are forbidden by them.

161. A book of *Indulgences and pardons of the Friars Carmelites*, is not to be bought till it be fully purged. *Index Romanus*, p. 734.

162. Another book of pardons belonging unto the friars of the order of servants, is in like sort forbidden. *Index Romanus*, p. 734.

163. Ferdinand de las Infantas, a Spaniard, hath written a treatise *Of Predestination*. I do imagine that the Jesuits have procured this book to be called in. It was printed at Paris, 1601. *Index Romanus*, p. 733.

164. ^rJoachimus, that renowned abbot's works are all of them forbidden.

165. ^uJonas, bishop of Orleans, a man of great note, though he wrote [a book entitled, *De cultu Imaginum*] against the Iconoclasts or image-breakers; yet he was to blame, say

^p Omnino prohibetur. *Ind. Lib.* 231, et seq.
Prohib. in Hisp. p. 19.

^a *Bibl. vet. Patr.* Tom. v. p. 499.

^r *Bibl. vet. Patr.* Tom. III. pp. 5, 6.

^s *Bibl. vet. Patr.* Tom. VIII. p.

^t *Poss. Appar.* Tom. i. p. 807.

^u *Bibl. vet. Patr.* Tom. IV. pp. 633

—636.

the inquisitors of Rome, for not giving images their due worship and adoration; therefore the book is very warily to be read, with such notes as they have wisely enough provided, in the *Roman Index*, p. 157.

166. A book in Italian, called, *Ingratitudinis di M. Japo Horologii*, is in one or two places to be purged, by the commandment of the inquisitor of Portugal. *Ind. Lus.* p. 58.

167. St Irenæus' works, with Erasmus' annotations, are in three or four places to be mended, by consent of both Indices of ^xSpain and of the ^yLow Countries, as also the table in very many places.

168. ^aIsaac Syrus hath written a book *Of the Contempt of the World*, very contemptuously handled in two or three places, by the master of the ^asacred palace.

169. ^aIsidorus Hispal. Lib. xx. *Originum*, the papists have forbidden the Basile edition, 1577. The more cause have we to suspect the [†]monk that hath lately set forth all his works collated with sundry manuscripts; a fair pretence to cover a foul fault: it is not for nothing that he hath taken so much pains.

170. ^bIsidorus Pelusiot's *Epistles*, printed before the year 1605, are to be read very warily.

171. ^cJulian, archbishop of Toledo, hath the notes taken away from him in three places. *Index Romanus*, p. 136.

172. ^dJunilius', [bishop of Africa,] book, *Of the parts of God's Law*, is purged in four places of the margin.

173. Lactantius' works, set forth by ^eMichael Thomasius, with his observations, are censured in the *Index of Rome* so sharply, that in the last [edition] of Bigne they are clean left out. Thomasius' notes are some of them changed, others added by the Romanists in above nineteen places. *Index Romanus*, p. 271. Again, Lactantius' works, with Xistus Betulejus' observations, are utterly forbidden.

^x *Ind. Hisp. Quirogæ.* pp. 136—138.

^y Belg. 71.

^a *Bibl. vet. Patr.* Tom. v. p. 536.

^b *Ind. Rom.* p. 182.

^c Cavenda autem est—Editio Basi-liensis—quippe cui editioni plura fuerunt admixta, quæ nec sunt *Isidori*,

et verò sapiunt hæresim. *Poss. Appar.* Tom. i. p. 978.

[†] *Jac. Breul.* 1601.

^b *Poss. Appar.* Tom. i. p. 981.

^c *Bibl. vet. Patr.* Tom. viii. p. 473.

^d *Bibl. vet. Patr.* Tom. i. p. 3. *Ind. Rom.*

^e In Bigne, Edit. 2.

174. *Joannes Justus Lanspergius' *Enchiridion of Christian Warfare*, is not to be read before it be corrected.

175. †St Leontius, for not reckoning the books of holy scripture aright, but after the †Protestants, is called to account, and his opinion is corrected in the margin; and for his punishment he is put out of the calendar of saints.

176. P. Lesuanders hath compiled a book *In praise of Marriage*. It may be, that there is somewhat written touching the vow of single life, which hath caused the book to be repealed.

177. †Stephen Lindius hath written, *Of the Office of the Magistrate, and of the Mass*, but his book is prohibited.

178. In the *Liturgy of the Grecians*, there is somewhat or other that savours not; which hath caused the book to be put in the inquisition of Rome. *Index Romanus*, p. 215.

179. Joannes Lubicensis hath written, *Of the coming of †Antichrist, and of the Jews' Messias*. The book is forbidden.

180. †Lucianus Mantuanus hath been pleased to write certain brief notes upon Chrysostom's *Commentary on the Epistle to the Romans*; these notes are in the catalogue of books forbidden.

181. One †Paulus Lulmius hath published a book, *Of the Power Ecclesiastical*. The book hath been near hand spoiled by reason of the printer. Better a bad excuse, I see, than none.

182. St Macarius', (of Egypt,) *Homilies* are censured by apposition of a gloss in the margin in five places. *Index Romanus*, p. 98. But in the last edition of Bigne, his fifty homilies are all omitted.

183. *A Book of Prayers*, in Hebrew, called *Mahzir*, of the holy synagogue at Rome, in the fourth tome of †Bigne's first edition, is to be blotted out.

184. Joannes Maldonatus, the Jesuit, hath *A brief Sum of Cases of Conscience*, falsely ascribed unto him, say the papists; as being gathered by Friar Martin Godognat, and printed

* *Ind. Hisp. Lib. Prohib.* p. 40.

† *Ind. Rom.*

‡ He leaves out Tobit, Judith, Esther, Wisdom, Ecclesiasticus, and the Maccabees.

h *Ind. Lib. Prohib.* p. 225.

i *Ind. Lib. Prohib.* p. 171.

k *Ind. Lib. Prohib.* p. 180.

l *Poss. App. Tom. 11.* p. 228.

m *Ind. Hisp. Quiroga.* p. 19.

at Lyons, 1604. The book, be it whose it will, is utterly forbidden in the *Roman Index*, p. 739.

185. *Claudianus Mamertus wrote three books, *Of the State of the Soul*. They have added and changed the gloss in four places. *Index Romanus*, p. 160.

186. Janocius de Manectis, *Of the dignity and excellency of Man*, printed at Basile, 1532, is purged in two places in both indices of *Spain and †Rome.

187. Marcellinus Comes wrote a *Chronicle*, which is censured of many errors in the *Roman Index*, (p. 255,) and for cause no doubt omitted in the last edition of Paris.

188. Marcus Ephesinus, archbishop of Ephesus, published a treatise in the first edition of Bigne, which the divines of Spain have caused to be blotted out in the second.*

189. †Marcus, the Eremite, hath written divers works, which, †if they be not depraved by heretics, say the divines of Rome, are very unworthy either of the two Marcuses, to whom they are ascribed; for the books contain many exorbitant sentences, contrary to the rule of faith. †The *Spanish Index* hath therefore corrected the gloss in two places; but that of Rome hath increased the number unto twenty-five.

190. **The Office of the Blessed Virgin Mary*, was reformed by Pius V.

191. Joannes Maria Velmatius wrote a book, called *Christeidos*, which is straitly forbidden in the *Roman Index*, p. 733.

192. †St Martial, bishop of Bordeaux, hath the gloss upon his first epistle corrected. *Roman Index*, p. 116.

193. One Friar Martin hath written *A Comment upon Thomas*, as it should seem: the text is commanded to be put forth in the *Portugal Index*, p. 32.

194. Martin Martinez hath made ten books of *Hypotyposes*. The books printed at Salamantica, or elsewhere, before the year 1582, are to be purged in fifty-five places; by consent of both the *Indices* of *Spain and †Rome.

* *Bibl. vet. Patr.* Tom. iv. p. 701.

° p. 120. † p. 601.

* *Ind. Hisp. Quirogæ.* p. 19.

† *Bibl. vet. Patr.* Tom. v. p. 45.

† *Ind. Rom.* p. 174.

† *Ind. Hisp. Quirogæ.* p. 19.

* *Poss. Appar.* Tom. ii. p. 291.

† *Bibl. vet. Patr.* Tom. iii. p. 45.

* *Ind. Hisp. Quirogæ.* pp. 145—147.

x p. 667.

The inquisitors of 'Rome have, besides that, purged the gloss.

206. ^kNicolai Methonensis [Episcopi,] hath a treatise *Against such as are not settled in the right belief of the Sacrament of the Eucharist*. The book is therefore willed to be read with greater circumspection, because the author was a schismatic, and schismatics do seldom write the truth. In the *Roman Index* there is but one place censured, p. 233.

207. Micrologus' book of *Ecclesiastical Observations* was first published by Pamelius, and afterwards compared and corrected by the MSS. by Hittorpius, *et magno pietatis fideique Christianæ profectu evulgatus*, published, saith Bigne, in his second edition, to the great profit of piety and advantage of the christian faith. But, alas, they were deceived, the book is so hardly thought of by the divines of 'Rome, that they have been fain to put a gloss upon it in three places; and yet all will not help, the book is left out in the last of Paris.

208. Minutius Felix, as happy as he was otherwise, was unhappy in this, that ever his books came under the inquisition. See the *Index of Rome*, p. 279.

209. *The Latin Mass*, which was in use before the Roman, printed at Argentina, is forbidden to be read in the *Belgic Index*, p. 78.

210. *The Ethiopian Mass* is misliked in two or three places. *Index Romanus*, p. 214.

211. Veranius Modestus wrote a book, *Of the Duty of a godly Man*. The book is not permitted to be read.

212. Arias Montanus' *Commentary* ^mon *Isaiah*, is purged in four places; *On the lesser Prophets*, in eight; *On the four Evangelists and the Acts*, in fifteen; *On the Epistles and the Apocalypse*, in fifteen. His book of *Generation and Regeneration*, is purged in eight places.

213. ⁿGaufredius de Monte Electo's treatise, *Upon the matter of the Council of Basile*, is refused.

214. ^oMoses Bar-Cepha's *Commentaries of Paradise*, interpreted by Andreas Masius, are glossed upon fifteen times.

ⁱ p. 248.

^k *Bibl. vet. Patr.* Tom. VI. p. 551.

^l *Ind. Rom.* p. 231.

^m *Ind. Rom.* p. 39.

ⁿ *Ind. Lib. Prohib.* p. 143.

^o *Bibl. vet. Patr.* Tom. I. pp. 433, 4.

215. Moses Ben-Maimon's *Gloss upon the Talmud of Hierus.* with his book of *Epistles*, is not to be read by Christians.

216. R. Moses, the son of Naaman Gerundensis hath written *A Commentary upon Job*, which is not to be regarded of Catholics, say they.

217. ^pNemesius' works are censured in three places. *Ind. Hisp.* p. 284.

218. *St Gregory Neocæsar, upon *Ecclasiastes*, hath the gloss in one place purged,

219. ^qJoannes Nevizanus' *Syloa Nuptialis* is prohibited to be read before it be purged.

220. [†]Joannes Langus' *Annotations upon Nicephorus Callus*, are purged in five places.

221. ^rNicephorus Constantinopolitanus' *Chronology* is censured but in one place, in the *Index Expurgatorius of Rome*, p. 245.

222. *St Nico. There is a fragment of his *Epistle* remaining about *Excommunications*, very sharply censured by the divines of Rome, p. 124.

223. Theodorus à Niems' *History of the Schism between the two Popes*, is forbidden.

224. ^tGeorgius Nigrinus' *Sermons* are forbidden.

225. ^uNilus Thessaloniensis against the pope, is forbidden.

226. *Gulielmus Ockam's *Dialogues*, work of *Ninety Days*, and his writing against John XXII., are mentioned in the catalogue of books forbidden.

227. ^vOdo's *Exposition of the Canon of the Mass* is censured in three places. *Index Romanus*, p. 226.

228. *Hieronymus ab Oleastro's *Preface on the Pentateuch*, is purged in one place only by the Inquisition of Spain, and yet the book is in the catalogue of books not to be read.

229. *S. Olympiodorus of a philosopher became a monk,

^p *Bibl. vet. Patr.* Tom. VIII. p. 163, et seq. * *Ind. Hisp. Quiroga.* p. 18.

^q *Ind. Lib. Prohib.* p. 174.

[†] *Ind. Hisp. Quiroga.* p. 148.

^r *Bibl. vet. Patr.* Tom. VII. pp. 283, 4.

^s *Bibl. vet. Patr.* Tom. III. pp. 201, 2.

^t *Ind. Lib. Prohib.* p. 142.

^u *Ind. Lib. Prohib.* p. 204.

^v *Poss. Appar.* Tom. I. p. 709.

^v *Bibl. vet. Patr.* Tom. VI. pp. 461, 2.

^x *Ind. Hisp. Quiroga.* p. 166.

^y *Bibl. vet. Patr.* Tom. I. p. 471.

and wrote upon *Ecclesiastes*. He is not to be reckoned any longer amongst the number of saints, and the marginal notes are corrected in one place, about transubstantiation, by the inquisitors of Rome. *Index Romanus*, p. 77.

230. ^bSt Optatus is newly put into the calendar. There is one place in the text and two in the margin censured in the *Roman Index*, p. 141.

231. A book called, *Ordo Baptizandi, Of the Order of Baptism, and Manner of Visiting the Sick*, ^cprinted at Venice, 1575, is corrected in six places by the inquisitors of Spain, or otherwise prohibited.

232. Hieronymus Osorius' works in four tomes, ^dare chiefly allowed of Rome priat.

233. ^eJacobus Otherus' *Sermons*, and another book of his called, *The Mirror of Fools*, are forbidden.

234. ^fS. Pacianus' works are censured in the margin in eight places. See the *Roman Index*, p. 121.

235. ^gS. Palladius' works are censured likewise by the same *Index*, (p. 248,) in ten places: he is not reckoned amongst the number of the saints any longer.

236. Coelius Panonius hath written a *Collection upon the Apocalypse*, which is purged in one place about the matter of Confession. See the *Index of Portugal*, p. 32, ^hand of Spain.

237. Abbot Panormitan's counsel touching the Council of Basile, is prohibited.

238. *The Synod of Paris about Images*, printed, Fr. 1596, is not worth the reading, say the papists, and no marvel, since it containeth much against them.

239. Paschasius, dissainted of late, hath written a book *Of the Body and Blood of Christ*. The book is wickedly glossed in five places, especially about the Communion in both kinds. Bellarmine, with John of Louvaine, and others, do except against the place, that it is otherwise to be read, and no doubt corrupted by the heretics: perhaps they mean

^b *Bibl. vet. Patr.* Tom. IV. pp. 435, 6.

^c *Ind. Hisp. Quiroga.* p. 149.

^d Plura posteris reliquit, quæ—pro-
dierunt in lucem Romæ emendatiora
et auctiora.

^e *Poss. Appar.* Tom. I. p. 743.

^f *Bibl. vet. Patr.* Tom. II. p. 93, et
seq.

^g *Ind. Lib. Prohib.* p. 270.

^h *Bibl. vet. Patr.* Tom. VII. p. 590,
et seq.

ⁱ *Ind. Hisp. Quiroga.* p. 60.

the edition of John Gastius, with whom they make so much sport, in their observations upon this book in the second edition of Bigne. I cannot yet come to see that edition. I hope there is such a one extant, and yet it is omitted by Gesner. But howsoever for this place I can acquit him; for Mameranus, and divers other editions that I have seen of Paschasius, collated with sundry good manuscripts have the words which Bellarmine saith are depraved. And last of all, I have collated the whole book with one very ancient manuscript, and can testify of my certain knowledge, that the words are there to be found.

240. 'Jacobus Passavantius' *Mirror of Repentance*, or Penance, if you will, is not so well and carefully set forth in the former edition. The best of all, if you may believe the papists, is that of Venice, 1586.

241. S. Paulinus', now plain Paulinus, bishop of Nola, *Epistles* are censured for the marginal notes, in ^kfifteen places; but so severely, that they have thought it their best course, in the last [Edition] of Paris to leave the book out.

242. Bernardus G. Pennoti. *à Portu S. Mariæ Acquitani Apologia*, and other works of his, Fr. 1600, are utterly prohibited to be read by the master of the sacred palace. Vide *Index Romanus*, p. 732.

243. 'Jacobus Perez de Valentia on the Psalms', is mended at Venice, 1586. It were good nevertheless, in my judgment, to buy the former edition, if it may be had.

244. *An Oration* of Nicholas Perrenot's, in the Diet at Worms, is not to be read.

245. Joannes Petrus Stupanus' treatise *Of Magic and Idolatry*, is called in at Rome, and forbidden to be read till it be corrected. *Index Romanus*, p. 733.

246. ^mS. Philastrius' *Book of Heresies* is censured for the marginal notes, and otherwise, in eight several places. *Index Romanus*, p. 131.

247. ⁿPhilo Carpathius' book, *On the Canticles*, doth so well agree with Saint Gregory, that I am half of the mind,

ⁱ Ant. Poss. App. Tom. i. p. 790.

^k Ind. Rom. p. 117.

^l Poss. Appar. Tom. i. p. 790.

^m Bibl. vet. Patr. Tom. iv. pp. 1, 2.

ⁿ Bibl. vet. Patr. Tom. i. p. 527.

that Saint Gregory never wrote them. I have other reasons besides to induce me thereunto; but hereof in my *Correctory of St Gregory*, if God will. In this Commentary, there is one shrewd place against the real presence. They have gone about to excuse it as well as they can, by extenuating and glossing it in the margin; but all will not serve their turn. See the *Index Romanus*, p. 77.

248. St Photius', patriarch of Constantinople, *Nomocanon*, with Balsamon's Commentary, both are to be unsainted: for both were °heretics, as the inquisitors of Rome do verily think. That which doth trouble them most, is, that he should give the church of Constantinople the pre-eminence above all other churches. But there is another matter in it: this Photius' opinion about justification by faith only, without works, besides divers other points of doctrine; doth so fully agree with the protestants' tenet, that in Œcumenius' Commentary, printed in °Theodulus' name, they have purged the text for his sake, in above forty several places.

249. Joannes Picus' Paraphrases and Annotations upon the Psalms are forbidden.

250. Albertus Pighius' Works, printed at Cologno, 1542, and 1572, are not licensed to be bought.

251. Ferdinandus de Pineda's *Of the Confraternity of the Rosary*, first edition is forbidden.

252. George Pisides' *Hexameron* is censured in four places; and his book is excluded in the last edition of Paris.

253. George Platina, *Of the Lives of the Popes*, is not liked, if he be of the first edition.

254. Franciscus Poligranus' book *Of Assertions* is to be purged in one place, by the judgment of the *Index of Portugal*, p. 31. The °*Index of Spain* hath made that one two.

255. °Antonius Polus' *Elucidation of the Pope's Authority*, is forbidden.

° *Ind. Rom.* p. 234.

° See the 2nd edit. of *Bigne*.

° *Ind. Rom.* p. 258.

° *Ind. Hisp. Quirana*, p. 96.

° *Lucidarium parricidii Papalis*.

° *Ind. Lib. Prohib.*, p. 47.

256. The Roman Pontifical hath been lately reformed at Rome, 1602.

257. The Prayers according to the canonical hours, often either varied or increased by the printers, upon hope of gain, are not to be allowed; unless they be reformed according unto Clement VIII's. reformed edition.

258. George Primaticus, upon the epistles of St Paul, and upon the seven canonical Epistles, is forbidden.

259. 'There is a story in the life of St John falsely ascribed unto St Prochorus, as they affirm. Renatus Laurentius Barrensis, whose Notes we have upon Tertullian, hath certain Annotations or Scholies upon this story, mended in two places. *Index Romanus*, p. 241.

260. Procopius Gazæus' Commentary upon the Octateuch, Epistle dedicatory, Gloss and Case and all, is purged. Yet see their great modesty; in one place they command the words of the text to be wiped away; or, because, say they, they are Procopius' own words, for, we had not the Greek copy at hand, it shall suffice to note only these words in the margin, "*Hæc verba caute legendæ*;" "Take heed how you hear these words."

261. *The Propugnacle, or Fortress of the Order of the Canons of Lateran*, until such time as it be reviewed, is prohibited. *Index Romanus*, p. 735.

262. Prosper's Works are said to be purged and printed at Louvaine, 1565. I do easily believe them, though they had not told us so much.

263. Aurelius Prudentius' Works are censured in the margin three times. See the *Index Romanus*, p. 257.

264. The *Commentary of the Rabbins*, as well in Hebrew as in Latin, is forbidden.

265. Antonius de Rampigolis' book *Of the Figures of the Bible*, is corrected, or rather corrupted, in sixty-two places, by the divines of Rome. *Index Romanus*, p. 26. It is purged according to the book printed, Ludg. 1561.

266. *Raynerius, upon the Psalms, only in some editions, is to be purged twenty-three times.

* *Bibl. vet. Patr.* Tom. VII. p. 127. | * *Ind. Hisp. Quirogæ.* p. 151.

* *Ind. Hisp. Quirogæ.* p. 151.

267. Antonius Reuchlin's *Exposition on the Psalms*, until it be purged, may not be read.

268. B. Rhenanus' *Notes upon Tertullian* are in eight places purged by the divines of ^xDouay. In thirteen by the divines of ^ySpain ^zand Rome.

269. Nicholas Rhodoginius' Sermons in verse are forbidden.

270. Antonius Ricciardus Brixianus' *Symbolical Commentary*, deserves to be read of wise men. And surely those that be wise will the rather read it, because of their forbidding it to be read.

271. Joannes de Roa d'Avila's *Apology for the Rights of Princes*, is forbidden.

272. ^aAugustinus de Roma, *Of the Sacrament of the Divinity of Jesus Christ, and his Church*. Also, *Of Christ, the head*. Lastly, *Of Christ's love towards the Elect*. All these books are forbidden, unless they be first purged.

273. ^bRusticus Diaconus is noted for a schismatic, by the inquisitors of Rome, and hardly censured, though it be but in one place. And lastly, put out of the Calendar of Saints. *Index Romanus*, p. 165.

274. Joannes Ruthenus' *Tables of Common Places*, until they be revised, are not to be read.

275. Dionysius Rychel's, alias Carthusianus, *Conference about the Particular judgment of Souls*, Col. 1591, vel 1598, is thought to have some suspected propositions thrust into it.

276. Emanuel Sa's, the Jesuit, *Aphorisms* are scoured by the inquisitors. For they commanded him to be purged in above two hundred and six places. It is well, when the Jesuits, which had almost inclosed all other men's writings, are now themselves circumvented. So that they which did heretofore so outrageously domineer both in church and commonwealth, are now fain to stoop to other men's lures. See the *Index Romanus*, p. 414.

277. Raymond of Sabund's *Prologue upon his Natural Divinity*, is condemned, and contemned by them.

^x *Ind. Belg.* p. 79.

^y *Ind. Hisp. Quiroga.* pp. 152, 3.

^z p. 37.

^a *Ind. Lib. Prohib.* à Sixto V. auctus, p. 85.

^b *Bibl. vet. Patr.* Tom. iv. p. 985.

278. °Salvianus' Works are purged in thirteen places of the margin, by the divines of Rome, p. 179.

279. Franciscus Samarinus' book, called *The Priest's Treasury*, is, by the industry of Angelus Roccha, purged of some faults, and increased with divers additions, and printed at Venice, 1580. We would content ourselves with the former edition, if we could get it.

280. °Samonas, archbishop of Gaza, hath a strange opinion about the turning the water into blood, which must be corrected by a gloss in the margin. *Index Romanus*, p. 227.

281. °Rabbi Samuel hath written *Of the Coming of the Messias*. His opinion is corrected four or five times in the margin. *Index Romanus*, p. 137.

282. Hieronymus Savanarola's Sermons are prohibited in the *Roman Index*, or catalogue of books forbidden.

283. Ludovicus de Saxonia wrote *The Life of Christ*. The papists do love to read such fabulous books as these are. The book is much increased since he wrote it: and the last editions are accounted best by them.

284. James Schepper's Works, as his *Monomachy of David and Goliath*, and his *Sermons upon the Gospels and Epistles*, because the divines of Douay could not see conveniently how to purge them otherwise, they have utterly forbid them to be read. *Index Belg.* p. 71.

285. Jacobus Sebecius, *Of one Person and two Natures in Christ*, is mentioned in the catalogue of books inhibited.

286. Segibertus against pope Gregory, and against the epistle of pope Paschal, is forbidden to be read.

287. Thomas de Senis', otherwise, and more truly, as they say, Bernard Ochinus', *Sermons* are likewise forbidden.

288. Hieronymus Serræ thought he brought a saw to cut Luther in pieces, for his book that he called, *Servum Arbitrium*. Yet his saw must be mended before he can do any good with it.

289. †Severus, patriarch of Alexandria, is first unsainted, and then corrected in the margin, some six or seven times. *Index Romanus*, p. 213.

° *Bibl. vet. Patr.* Tom. v. p. 123, et seq.

° *Bibl. vet. Patr.* Tom. vi. p. 499.

° *Bibl. vet. Patr.* Tom. iv. p. 251.

† *Bibl. vet. Patr.* Tom. vi. p. 37, et seq.

290. *Sulpitius Severus' works are corrected in twelve places, by reason of the margin. *Index Romanus*, p. 242.

291. St ^bSixtus II., of an Athenian philosopher made a pope of Rome, hath received divers wrongs at the inquisitors' hands. First, they have deposed him, and made of a pope, a philosopher; of a christian, an heathen writer. Secondly, they have dissainted him. Thirdly, they have gone near hand to have mangled and curtailed his words.

292. Sixtus, the third pope of that name, hath almost as bad luck as the former Sixtus. For they say that none of those books which ¹Bigne published in his name, were truly his. Besides, they have apparently shewed, that his opinion is not very agreeable in many points. See the *Index Romanus*, p. 190.

293. *Sommario della Religione Christiana*, that is, *A Summary of the Christian Religion*, printed, containing ten books. The book is said to be printed at Rome, Anno 1590, and to be dedicated unto the Duke and State of Genoa: but the papists deny this. I would fain know their reason. *Index Romanus*, p. 735.

294. *Somnium Viridarii*, a book so called in Latin, hath been twice or thrice printed, and twice or thrice forbidden.

295. Sophronius is censured in one place, for that which he hath written.

296. Soto, *Upon the Fourth of the Sentences*, dist. 45, q. 3, art. 2, hath written somewhat, as it should appear, about the Intercession of Saints. The words are commanded to be left out, by their late king of famous memory, being then inquisitor. It was done like a king, *Sic volo, sic jubeo, stat pro ratione voluntas*. See the *Index of Portugal*, p. 31.

297. Didacus Stella, good soul, is purged almost to death: it had been better for him, if he had never taken physic, neither in Spain nor in Rome, They have given him with one sole purgation at the least fifty-three removes. Alas! what do they mean, thus to torment a good old man?

* *Bibl. vet. Patr.* Tom. VII. p. 183, et seq.

^b *Bibl. vet. Patr.* Tom. v. p. 645.

¹ *Bibl. vet. Patr.* Tom. v. p. 651.

^k *Ind. Hisp. Quirogæ.* p. 63. and *Index of Rome*, p. 406.

298. Stephenas ¹Episcopus Heduenensis hath written *Of the Sentences of the Altar*. He seems to be to blame in one point, about confession. His books are therefore purged in the margin. *Index Romanus*, p. 227.

299. Augustinus Steuchus' Works are not to be read, unless they be very well corrected.

300. Walafridus Strabo hath written *Of the beginning of things Ecclesiastical*. His book hath been sensibly and by degrees corrupted. ^mThe Spanish Index hath put only one note into the margin of his book. The ⁿRoman hath made the number four. But those which set out Bigne last at Paris, have deemed it best to leave the book out, and not so much as to mention it. Thus books are tossed up and down like tennis balls: every man must have a saying to them.

301. *The Oracles of the Sibyls* are censured thrice. *Index Romanus*, p. 256.

302. Æneas Sylvius' Works are forbidden, as many as himself condemned in a bull of retractation. Little thought he, when he first wrote those things, that ever he should have come to be pope: else he would have tempered his style in another fashion.

303. Symmachus' the pope, *Apologeticus against the Emperor Anastasius*, hath a very forced exposition in two or three places, to keep him from yielding the sovereignty unto the emperor. See the *Roman Index*, p. 124.

304. ^oTatianus, the Assyrian, is corrected twice in the margin. *Index Romanus*, p. 167.

305. A book called *A Rich Treasury or Storehouse of Indulgences*, granted by sundry popes, printed at Venice, 1604. The book is forbidden *de facto*. *Index Romanus*, p. 741.

306. ^pThalassius, the monk, wrote *Of sincere Charity and true Continency*. The book is purged once in the text, and twice in the margin.

307. The Hebrew Talmud is forbidden, unless it be corrected, as it is at Rome. O the infinite pains and cost that these men take to corrupt good books! Would God we

¹ *Bibl. vet. Patr.* Tom. vi. p. 473, et seq.

^m *Ind. Hisp. Quirogæ.* p. 19.

ⁿ p. 230.

^o *Bibl. vet. Patr.* Tom. iv. p. 1109.

^p *Bibl. vet. Patr.* Tom. v. p. 455.

were like minded, in restoring them, being any ways depraved, unto their native purity.

308. ^aTheodorus Lector wrote ^aa book of *Collectanea*. There is one place that doth mince the pope's authority. I warrant you, they have taken order to have it qualified by a gloss in the margin. See the *Roman Index*, p. 254.

309. Theodulus, bishop of Coelosyria, is reported by Bigne to have published *A Commentary upon the Epistle to the Romans*: and the commentary is extant in the first and second edition of Bigne†. In the *Index Expurgatorius of Rome*, it is clearly proved, that there is almost 400 years difference betwixt the true ^rTheodulus, and the author of this commentary, whosoever he were. Joannes Maria, the inquisitor of Rome, is of mind that this book is taken out of ^a*Æcumenius' Chain*, word for word. *Habemus confitentes reos*. Observe, I pray you, a single piece of knavery by their leaves, and confession. The book indeed is *Æcumenius'*: the translation somewhat different from that of Henten's. *Æcumenius* hath some authors and sentences that do greatly impugn the doctrine of the Church of Rome. As Photius, almost every where, doth vary from them. As you may see both in Henten's translation, and the original Greek, to prevent this objection, because Henten's translation was too favourable for us, they have caused some or other to translate *Æcumenius* diversly from Henten in words, but not in matter. Only this Photius is called Photinus, or Phitius; and the sentences, which were most pregnant for us against them, the translator hath wittingly and willingly omitted throughout

^a *Bibl. vet. Patr.* Tom. VII. p. 815.

^{*} [Two books. ED.]

† [In the 3rd edition it is thus *censured*. "Falso videtur adscriptus hic commentarius Theodulo Coelosyriæ presbytero, nam Theodulus obiit sub Zenone Imperatore, A. D. 490. ut Gennadius est auctor lib. *de Ecclesiasticis scriptoribus*, cap. 91. et Marcellinus Comes in Chronico, in distinct. 15. sine Coss. at in hoc opere citantur *Æcumenius* quem aiunt claruisse, anno Christi 800. et Photius qui electus est in Episcopum Constantinopolitanum

circa annum Christi 858. ut en Curo-palat, Cedrens, Zonara et aliis constat. Ad hoc, Gennadius recensens Theoduli Scriptorum monumenta; hujus in Epistolam ad Romanos commentarii nequaquam meminit." *Bibl. vet. Patr.* Third edition. Tom. I. p. 961. ED.]

^r The true Theodulus, priest of Coelosyria, lived Anno Domini 490. Photius, one of the authors here mentioned, in the year 858.

^a Videtur hoc opus ex *Æcumenii* catena ad verbum decurtatum.

all the book ; which must be christened by a new name again, and called Theodulus, a priest in Coelosyria. This was an excellent device of theirs to shift off Photius and Henten's translation. But at length out it comes, the circumstances of time do bewray their folly. For, how could Theodulus, that lived in the year 490, mention Œcumenius and Photius, whereof the one flourished in the year '800, the other was made bishop in the year 858. Their own consciences and mouths do testify that this is true. And if they should be silent, the very books themselves, and the authors, thus by them pitifully mangled and torn, would rise up against them in judgment. The first discovery of this fraud came from the learned Warden of New College, Dr Rives ; who, upon occasion of handling a place of the Romans, was compelled to look into all the expositors upon the place, that he was to treat of. And having both Œcumenius in Greek, and this Theodulus in the first edition of *Bigne upon the Romans*, he first weighed Œcumenius' words, and then looked upon Theodulus, expecting some new observations out of his commentary. But he found them to agree in all points, save only beyond his expectation, they had every where almost omitted Photius' words, being very protestantical in this translation. This he made known to me shortly after : I believed him, and delayed no time to collate the books together. And now, as the "Samaritans said unto the woman of Samaria, touching Christ, "We believed in himself first, for the saying of the woman, which testified : But, now we believe, not because of thy saying : For, we have heard him ourselves, and know that he is indeed the Christ, the Saviour of the world." So, I confess, I believed the words at the first to be true, for the saying of that worthy doctor, which testified it ; but, now I believe it, not because of his saying ; for I have seen it myself, and do know that this is so. And so I end with Theodulus, whom of a servant of God, as his name importeth, they have made to serve the devil, to humour their novices, and nouzle* them up in this fond conceit, that all ancient writers stand mainly for them in the main points of controversy.

^t See the *Index of Rome*.

^u Joh. iv. 39, 42.

^{*} ["nouzle ;" i. e. "nurse up."

310. *Theophilus', bishop of Alexandria, works and words are either changed, or marred by their glosses and expositions. *Index Romanus*, p. 122.

311. Theodorianus' *Disputation about the Right Faith*, is falsely glossed in four places in the *Index Expurgatorius of Rome*, p. 164.

312. *Thesaurus sacrarum precum*, that is, *A Treasury of good and godly Prayers*, printed at Venice, 1599, is forbidden.

313. †Titus, bishop of Bostria, in Arabia, *Upon Luke*, translated by Peltan the Jesuit, was heretofore accounted a saint: but now he is out of account, by reason of the Roman Index, and his Commentary commented upon in one place. *Index Expurgatorius Romanus*, p. 80.

314. Tostatus Abulensis, that voluminous writer, of his works this is but an epitome, that we see: and yet we have in our public library at Oxford three volumes more than ordinary, written in the Spanish tongue, by way of Commentary upon Eusebius' Chronicle. In one of them is contained a Discourse of his Life and Writings. And it is there reported, a thing very incredible, but that it is related by a very credible author, *Franciscus Ximenes, archbishop of Toledo, and primate of all Spain, that reckoning the days that he lived, from his first infancy, until his dying day, you shall find three sheets of paper that he wrote for every day. How much he wrote it skills not, but how well. Now, although he were overwhelmed with the corruptions of those times, wherein he lived: yet by the notes upon him, that are commanded in the Index of Portugal to be purged, and by his works, which in the former editions are noted of error and corruption, I do guess that Tostatus was a reasonable good author and witness of our side, in many points, if he might be suffered to speak his mind freely. But, doubtless these words in the last edition of Venice, 1596, Alphonsi. Tostati, &c., *Commentaria Mendis quamplurimis diligenter expurgata*, do make me long to see the former edition, whereof I cannot yet hear any tidings, but that they are in that well

* *Bibl. vet. Patr.* Tom. III. p. 123.

† *Bibl. vet. Patr.* Tom. I. p. 903.

‡ "Sumados los annos de su vida tres tantos los pliegos que escrivio, que los

dias que vivio." Franciscus Ximenes in his Epistle before the first part of his Exposition upon Eusebius.

furnished library of Doctor Bisse, at Wells, save two or three volumes, which are in New College, in Oxford.

These volumes, the Doctor, I know, hath often moved the College upon very good terms to part with; but the local statutes of that house do make his suit in a manner impossible. But I am glad, notwithstanding, that although he could never get these books to Wells, yet his rare *Tostatus*, and all the rest of his books at Wells, which come to many thousands, are likely, if God please, to come to Oxford; and to meet, if not in one College, yet in one University. For, as I am informed, he hath very bountifully and wisely passed them all by his deed of gift, unto the "Warden and Fellows of Wadham College, in Oxford;" of the honourable foundation of Master Wadham, esquire, late deceased, and Mistress Wadham, yet living: and long may she live to enjoy the benefit of her gift, and the assistance of so many men's prayers, as shall be bound in a religious duty, both to pray, and, as they have good cause, to praise God for her.

315. Franciscus Velesius, a renowned physician, wrote a book of *Divine Philosophy*. Printed 1587, in 4to. The book is willed to be purged in seventeen places. See the *Index Expurgatorius of Rome*, p. 727.

316. Laurentius Valla wrote *Annotations upon the New Testament*. They are to be purged in four places, by commandment of Gaspar Quiroga*. His book against Boethius is corrected but in one place only†. Also his books against *Constantine's Donation of Free-will and of Pleasure*, are utterly prohibited to be read.

317. Udalricus', Bishop of Augusta, *Epistle against the Unmarried Life of Priests*, *is adjudged to the fire‡.

318. Victorinus Afer's book is purged by reason of the gloss, in ten places. *Index Romanus*, p. 138.

319. ^bVictor Antiochenus wrote a *Commentary upon the Gospel of St Mark*, translated by Peltan the Jesuit; whose, as I guess, the marginal annotations are. They are to be purged in four several places.

* *Ind. Hisp. Quirogæ*. p. 141.

† *Ib.*

* [Deleatur tota Epistola.]

‡ *Ind. Hisp.* p. 149.

^b *Bibl. vet. Patr.* Tom. I. p. 811.

320. °St Vincentius Lirinensis, that wrote the golden book against profane heresies, hath had some dross mingled amongst his fine gold; they have changed both gloss and text, in one or two places; upon what warrant I know not.

321. P. de Vineis set forth a complaint of Frederick II. against the pope. The pope hath caused the book to be suppressed.

322. P. de Virea's *Pilgrimage to Jerusalem*, is likewise stayed.

323. Alphonsus Vivaldus published a book with this glorious title, *A Golden Candlestick*. Printed at Venice, 1600. The gold of which candlestick, when it came to be tried in the fire at Rome, was thought to have a great deal of lead, or other base bullion mingled with it. And therefore it was purged forth in the Roman forge.

In this Table, are censured, Popes, Patriarchs, Archbishops, Bishops, Cardinals, Fathers of the East, West, Greek, Latin, Saints, Martyrs, Abbots, Archimandrites, Archdeacons, Chancellors, Priests, Jesuits, Monks and Friars of all Orders, Councils, Breviaries, Liturgies, Offices, Ceremonials, Summaries, Prayer-Books, the Jewish Talmud, Chaldee Paraphrase, and the Bibles.

The use of the Table, to shew

1. By what degrees, books have been corrupted.
2. With what opposition, the inquisitors being still at odds with us, and among themselves.
3. What popish authors and other writers throughout all ages have maintained the truth of our religion.
4. What books, and of what editions, are to be bought and to be read of Protestants.
5. Lastly, that the text of the Fathers' works, a thing constantly denied by the Papists, is commanded to be purged in their several *Indices Expurgatorii*, plainly proved in the table by this mark in the margin, ☞

THE FIFTH PART.

A REMEDY AGAINST ALL MANNER OF POPISH CORRUPTIONS.

DIVERS and sundry are the diseases of books; whereby the life and soul of religion hath been almost corrupted, as hath been already fully declared: ^ayet, what availeth it to know so much, if there be no help, or the disease be incurable! Let us therefore see, what salves may be applied to these sores, what remedies against these diseases. The art of physick is not only speculative, but practical; it both seeth and cureth: it first seeks to know the malady, and then practiseth upon the disease.

^bThe books that are corrupted are of two sorts; old and new: the corruptions are likewise two-fold; the forging of false treatises, or corrupting the true; which hath happened three manner of ways; by adding, taking away, or changing divers words, sentences and books. The discovery of the false treatises is a matter of judgment; the restoring of the true, if they be ancient, a matter of industry and judgment; if later and modern writers, a matter of industry only.

The first
part.

The first part, is to be assigned unto certain grave divines; who, upon view of the circumstances of time, style, doctrine, and manner of writing, may easily return their opinions.

The second
part.

The second, unto divines that are neither very ancient, nor very young, but of a middle sort; whose labour is to compare the printed works of the Fathers, with the best and ancient manuscripts, and thence to inform themselves and others of the true reading.

The third
part.

The third, is to be committed unto our younger divines; it being a matter of labour only, to collate the printed copies

^a It is in vain to find out the disease, unless we find out the remedy also.

^b Books sundry ways depraved.

that are purged, with the books that are unpurged, and to note the differences truly and faithfully.

^cThe discovery of the false treatises, hath in part been made by the learned writings of sundry approved good authors: as namely, of my Lord of Winchester, and Master Doctor Reynolds, and others: and their reasons, with sundry others, are collected and gathered together by ^dAbraham Schultetus, a German, and Master Robert Cook, of Leeds, our countryman: though Schultetus hath not handled all points, nor so largely as the other hath done; having no purpose so to do, by containing himself within a very narrow compass of time, in respect of the other: whose pains have been great, very profitably and judiciously bestowed upon this argument; than the which, I know none more profitable.

For the ^ecorruption of the true Fathers, there have been divers divines employed, and authorized publicly; encouraged by divers persons well affected in religion, that have afforded liberal maintenance thereunto: and, if God send a blessing unto their labours, the work is likely to take such effect, that the papists, whose religion is policy, and their policy the corrupting of all ancient records and monuments that make against them, will in the end be ashamed of their foul corruptions, and compelled to yield unto the known truth of our religion.

For the ^fmodern and late writers, which have been sundry ways depraved by our adversaries, and made to utter that which they never dreamed of; ^gI doubt not, but there will be such care taken by those that are in authority, and set over the clergy, that the books that are purged by the papists, in their *Indices Expurgatorii*, shall be divided amongst many of our younger divines in both our universities, to the end that their words and works may be preserved entire, and

^c Discovery of the false treatises.

^d Abraham Schultetus, and Master Robert Cook, diligent and painful discoverers of the false treatises that have gone abroad for these many years, in the names of the ancient fathers, both Greek and Latin.

^e Corruption of the true, to be known by collation of the fathers' works

printed with the best manuscripts.

^f Modern and late writers, depraved by papists.

^g Popish writers, that have directly maintained the true religion now professed, to be diligently perused, and the places to be restored as fast as they are purged by the inquisitors.

free from all manner of corruption: so that, as fast as the papists purge, so fast we may retain and maintain the works of the late writers, and preserve them from corruption, in such sort as they were written, of most likelihood, by the authors themselves. For, it is true that Master Donne observes, that out of all the works of those several ^hauthors, which are commanded to be purged, there might be a most excellent catechism compiled in divinity: and, I think I may safely say, for that part of divinity that is controverted, there is not almost an ⁱargument urged by them against us, which is not answered by divers of their own writers, who have been compelled to give testimony unto the truth.

^lIn this kind, the great industry of Master William Crashaw of the Temple, in setting forth the differences of *Ferus* upon John, may be a very good precedent for them to follow. Let not the papists be more careful in corrupting, than we in preserving and restoring the authors unto their former purity.

^lThe work that was very toilsome unto him, being but one, to go through so many tomes of Romish falsifications, may be made very easy and pleasant, being distributed amongst many: and so many there are in the colleges of both universities, as would within a few years restore whatsoever hath been decayed, by the policy, or malice rather, of our adversaries the papists, taking but one or two divines out of every college.

^mThere be some authors so purged, as Georgius Venetus, Erasmus Roterodamus, and Carolus Molinæus' works, that their depravations, being diligently noted, would amount unto whole volumes. These books might not unfitly be distributed amongst many: but, as for the rest, there is not so much to be written out, but that one man might, within less than a year, at leisure times, copy out all that is commanded to be added, changed, or blotted out, in eight or nine of the

^h An exact Catechism to be framed for us, out of their own writers.

ⁱ Answering of papists by papists.

^l Master William Crashaw's *Collation of Ferus*.

^l Romish falsifications, by dividing

the work amongst many divines, may, within a very short time, be discovered, to the great furtherance of religion.

^m See the Table of Divinity Books heretofore approved, now censured, by papists, in the end of the fourth part.

^aauthors, mentioned in the *Indices Expurgatorii*. Which work, if it were faithfully done, it would be a worthy labour for some one or two, to gather all together, both unto the method of the catechism, and order of the schools; that, at the first sight, a man might see, that, that doctrine, which the papists do seem to impugn most, hath been openly taught, and professed by the best writers in account amongst them.

^oNeither are we here precisely to follow any one Index alone; but, as many as can be procured must be viewed, and the differences or depravations of any of them must be carefully set down: and sometimes, we are to compare the former and later editions of books, written by popish authors, together; especially, if in the title page, there be any shew made of late corrections. For, after this manner have they depraved sundry books, which are not mentioned in the *Indices Expurgatorii*; as, by a diligent collation of the books, we shall find: which may give us a just occasion to distrust their later prints, and especially the Roman editions.

^pIf any man shall doubt of the truth hereof, let him compare the last edition of the *Councils at Rome*, with Binus, Binus with Nicolinus, Nicolinus with Surius, Zerlin, or Crabbe: and he shall find the latest prints the worst, and the worst accounted best by the Romanists: which never try the editions, or examine the books, but take them up upon credit of their holy father the Pope, or some appointed from him, for the oversight and charge of books. And thus much may suffice to have been spoken, for a remedy to prevent the danger of their *Indices Expurgatorii*, either present, or to come: as likewise, for discovery of the false treatises, which lurk up and down in corners, and are thence fetched to gain credit to the popish religion; being gilded over with the names of the ancient fathers. Thus ^qAmphilochius was found at Verona, Clement's works in Crete, Martial's in a cave under

^a What singular profit might come, by collating of the printed books, with the *Indices Expurgatorii*.

^o The late editions, such as are said to have any new corrections in them in the title-page, are to be considered of: although they be not mentioned in the *Indices*.

^p The Rome editions greatly to be suspected.

^q Juel, part i. p. 156. Fabulous writers found in an island, in a cave, and on a mountain. Poss. *Appar. Tom.* i. p. 360. Est enim arbiter omnium Scriptorum. Baron. *Tom.* vi. p. 462.

ground; and of late, some few years since, we have certain intelligence, of a council held in the time of the apostles; written in the Arabic or Ethiopian tongue, found on the top of a mountain in Spain. The Jesuit cannot yet tell; what to say unto them; because the pope, that is *Censor Censorum*, judge of all writings, hath not yet censured them.

For the unmasking of these, or the like counterfeit treatises, for me to give rules or precepts unto others, were for Phormio to teach Hannibal; or, as it is in the proverb; *Sus Mineroam*. I will forbear, and either say nothing, or speak under reformation of others, that are better experienced in this kind, and have the gift of discerning spirits. 'But, for restoring of the true authors, which are in divers places dangerously corrupted, I will not spare to deliver my opinion of the matter, because I have been a little more conversant amongst the parchments: and what I have either found myself by experience, or observed out of others, it will not be unprofitable to relate; seeing the 'Fathers' works are likely every day more and more to be depraved, if there be not a speedy remedy provided to the contrary. Now, what remedy is there, or can there be provided more effectual, against the corruption of the Fathers' works, than the diligent comparing of them with sundry good and ancient manuscripts? Wherein to proceed orderly and judiciously, according to the rules of art, we will first shew, how books have been corrupted. Secondly, how and after what manner, or by whom, they are to be reformed and amended.

The 'corruption of the Fathers' works, I speak especially of the Latin, hath happened many ways, and at divers times, either before, or since the art of printing. "Before printing, by the fault of the scriveners, and copiers out of books; sometimes of mere ignorance, not understanding what they

^r Restoring of the true authors.

^s Great danger, if the papists may be suffered to print the fathers' works at their own pleasures, out of their *Clementine College* and *Vatican Press*; in no wise to be prevented, unless it be by comparing them with the ancient manuscripts.

^t The fathers' works corrupted, both

before and since the art of printing.

" Deprehendere aliquando licet oscitantiam quorundam Librarium, aliorum verò in depravandis veterum Scriptis audaciam, sive detrahendo; aliorumque inscitiam, qui genuina Scripta cum adulterinis, et Scilorum glossemata contextui admiscuerunt. Goular. *Annot. in Cypri.* p. 474.

wrote; ^xsometimes of error, writing one thing for another, being deceived with the similitude of the letters; sometimes of negligence, in not caring, and sometimes of purpose, altering and changing the words at their pleasure, as made most for their advantage. But in this kind they were for the most part abused by certain ^y*Scioli*, or cunning men, which took upon them to correct the *Magnificat*, as it were, and to ^zmend the old books upon conjecture. These men, what they ^aunderstood not, they mended: and their mendings and corrections, or corruptions rather, were diligently followed by others, that succeeded; and the worse reading, being once put into the text, could hardly be removed thence. Lastly, ^bthat which was noted in the margin was oftentimes taken into the text, by the unskilful scribe. Thus, before printing, books were sundry ways depraved. Since the art of printing came in, books have been no less corrupted by printers at the first; ^cwhich published the books, without comparing them with the ancient and authentic copies. For want whereof, divers ^dlearned men have wished, that either printing had never been found out, or at the leastwise, never practised, but in these days, wherein so much care is taken for the finding out of the truer reading. Likewise, the ^ecompositors and correctors, of negligence, or of set purpose, have altered many sentences, words, and letters, without reason or authority. Lastly, the most dangerous and pernicious errors have grown and issued from the popish

^x Verborum affinitas Librariorum vulgus in errorem traxit. Ant. Sabell. *Annot. in Plinium*.

^y Multa sunt apud auctores bonos pessimè accepta à sciolis. Luc. Fruter. *veris*. p. 37.

^z Res est periculosissima et gravissimè pernicioſa, non mendis literariis, sed verò emendationibus malis contaminare auctores bonos. Luc. Fruter. *veris*. Lib. VII. p. 63.

^a Sunt nonnulli, qui locos omnes, quorum assequi sensum nequeunt, aut qui aliquid sibi novum et inauditum afferunt, (tanquam aliis omnibus tale futurum esset,) suspectos habent, et mendosos esse clamitant. H. Steph. Lib. v. *Sched.* p. 224.

^b Multa in margine libri, primum adscripta a Glossatoribus, in Contextum postea à negligentibus Librariis recepta sunt. Fr. Brug. *Novant. Lect.* p. 304.

^c Too much haste made in printing the Fathers' works at the first.

^d Optandum fuit, ne *Typographica* res illis temporibus enata esset, quibus quidem literæ aliquæ fuerunt; non tamen in eam dignitatem et splendorem venerunt, quo in splendore et dignitate nostro esse hoc sæculo conspiciuntur. Luc. Fruterius *veris*. p. 63.

^e Correctorum audacia et Typographorum indiligentia. Fr. Brug. *Novantiquis Lect.*

prints; which, under pretence of comparing the printed books with the ancient manuscripts, and some such thing they have done very partially, have given us dross for silver, and water instead of wine.

^fBut, to let pass their corruptions, and to speak of the corrections and catholic restitutions of the Fathers' works, how and after what manner it may best be performed. We must understand that the Fathers' works, thus depraved, be only two manner of ways to be corrected, either without or with manuscripts; that is, upon probable conjecture or sufficient authority. The first of these remedies is dangerous ^gand seldom to be used, only in case of necessity. The other, common, and for the most ^hpart more certain; but to be used with great discretion, both in regard of the choice and orderly comparing of the manuscripts.

In the choice of written books we are to prefer ^bthe former before the latter, the truer before the lesser corrected; the more copies before the fewer. For the antiquity of the books those copies are held to be most ancient that are written in the ⁱLombard or Saxon letter. Or lastly, ^kin a set hand in great letters, without points or abbreviations. For, at the first, books being but few, men had leisure to copy them out as they would at large; but afterwards, in process of time, books increasing, and the number of authors growing to be almost infinite, men were driven to write much within a short time, and to use ^lmany abbreviations, which being not well understood of every one, and varied according unto the books, oftentimes gave occasion of very foul mistakings. Thus, as Vives and Erasmus note, within these five or six hundred years last past, books have been depraved in a very lamentable and intolerable manner.

^f Of catholic restitutions.

^g Parcè et pudenter de nostro con-feramus. Luc. Frut. Lib. VII. *veris*. p. 63. Si MSS. fallunt, ingenio suo ad eam rem pudenter tractandam utendum judicant. Ib. p. 7.

^h Verius est in his, membranas nostras, quam aliorum conjecturas, sequi. Fr Brug. *Novant*. p. 560.

ⁱ Libri ut antiquiores, ita meliores. Id. ib. p. 171.

^j Libri Longobardicis characteribus exarati, longè antiquissimi sunt. Mar. Victor. in *Hier. Com. Annot.* p. 1.

^k Manu formata. Wald. p. 141. Tom. II. de *Eucharistia*. Antiquissimi Libri majoribus characteribus, nullisque intervallis dictionum, nullis item compendiaris notis scripti reperiuntur. *Ang. Polit.* p. 56.

^l Short-writing, the cause of great mistaking.

In comparing of the books, we are to use, ^mfirst, diligence; to compare the whole books, and not a few sentences scattered here or there. Secondly, ⁿfaithfulness; to make true report of the differences, be they good or bad, seem they right or wrong. Lastly, ^omodesty and discretion, to avoid rashness in censuring, or hastiness in changing the received editions, although there seem never so important reasons. As when we see a manifest error in citing one ^pauthor for another, as Zachary for Malachy, the most we can do is to note the error in the margin. Without sufficient warrant of the manuscripts nothing is to be changed; that were to lay open the way to ^qconjecture of the unlearned, which hath been the bane of all good books. Only in ^rdifferent readings and divers lections, whether of the two or more readings is to be preferred, we may inquire and judge, not without mature consideration, what may be said *pro* and *con*, upon view of the circumstances. And here, as before, the divers readings of the other ^smanuscripts, which we perhaps mislike, would be preserved either in the margin or in the latter end of the book; that we may not seem to arrogate too much unto ourselves, or to attribute too little unto others; it being free for every man to choose what he liketh

^m Libros veteres—ut avidissimè inquirere, ita diligentissimè cum recentioribus contendere soleo. Eò lubentius, quod nunquam ferè frustra tale aliquid à me tentatum sit. Fr. Brug. *Novant.* p. 365.

ⁿ Summa nobis curatio esse debet, nequis nostram accuset fidem. Gasp. Schop. *veris.* p. 112. Optandum vehementer,—ut quæ vetusti Codicis sit lectio semper admoneas,—sive ea sit sana, sive insana. Luc. Fruter. p. 122.

^o Nihil in hoc genere statuendum illis præcipuè est, quorum judicium multorum est præjudicium: hujus, inquam, rei semper memores, sensim et cautè hic procedemus, neque ubique omnia omnibus credemus: sed per singula euntes, suo quæque pondere ipsi etiam æstimabimus, et tum denique interrogati, verecunde ex animi nostri sententia respondebimus. Fr. Brug. *Novant. Lect.* p. 525.

^p Sancti Patres, lapsi memoria, nonnunquam falso citant Scripturæ loca; non tamen mutanda recepta lectio, propter defectum exemplarium. Mar. Victor. *Annot. in Hier. Ep.* p. 633. et Goulart. *in Cypr.* p. 441. Sine exemplaribus nihil est immutandum. Mar. Vict. *in Ep. Hier.* p. 593 et 634. Et *in Com.* p. 57.

^q Bonos auctores pessimis suis rationibus perdunt. Luc. Frut. *Lib. VII.* p. 114.

^r Critici est, antequam ullum reprehendere locum aggrediatur, quid ad defendendum aut saltem excusandum auctorem afferri possit, prævidere. H. Steph. *dissert. de Crit.* p. 171. In exemplarium dissidiis materiam sibi paratam habet Criticus. Id. *ib.* p. 74.

^s Non omnino nugas agunt, qui diversitates lectionum in Antiquis Codicibus oculis subjiciunt, P. Nannius. *Lib. I. συμμικτῶν*, p. 86.

upon good warrant of the old copies; which though they be never so ^tfaulty, yet they must be kept for some use or other.

This rule is to be observed when the copies do vary one from another; but if "all the copies, being taken out of divers libraries and written at several times, by all probability, (for the ²certain time and age of the written book, unless it be of the latter, is not certainly known,) do dissent from the printed books; we are bound to follow them rather than the ³printed copies, although the other reading may seem more probable. And this is the judgment of the best critics, whose precept it is that we should note all the different readings in the margin of the printed books, although they ²seem never so small, and choose the best. For many times it so happeneth, that a word, ^aletter, or ^{*}point misplaced, may breed a great confusion in reading, and overthrow the text. Yea, the transposition or changing of words, or unpointing of books, which are things little regarded of many, do far alter the sense and obscure the author, that it is bootless for a man to read without them. All which considered, we see what a religious ^bcare they ought to have that are to be conversant in this kind of study; wherein it can hardly be judged whether greater industry, fidelity, discretion, or modesty,

^t Sic fiet, ut de fide tua nulli non sis gratus futurus: tum occasionem dabis studiosis, ut ex corrupta illa lectione tua, integram et sinceram conentur educere. Luc. Frut. *Lib. veris*. p. 127. Item vetusta omnia volumina licet mendosa diligenter servanda sunt. *Ang. Polit.* p. 69.

^u Nihil mutandum quando in exemplaribus omnibus antiquis verba aliqua reperiuntur. H. Steph. *Lib. i. Dissert.* p. 45.

^x Ætatem suam rarò membranacei libri, disertè loquuntur. Fr. Brug. *Novant. Lect.* p. 304.

^y Melius est monere lectorem, quam mutare absque exemplaribus lectionem. Mar. Victor. in *Annot. Com. Hier.* p. 39.

^z Sunt nonnullæ lectiones, quæ quum à plerisque contemnuntur, aut etiam

rejiciantur, à lectore Critico examinatæ, non parvi ponderis esse judicabuntur. H. Steph. *Dissert. de Crit.* p. 71. Scriptores veteres quosdam mendosos habent locos, ex iis etiam qui nihil mendi habere videntur. Id. *Lib. Sched.* p. 23.

^a En ut tantula literula sententiæ avertendæ, vel potius evertendæ fuerit. Fr. Brug. *Novant. Lect.* p. 370. See Part II. Emendationes magni momenti sunt quod ad sensum attinet; cum parva tamen fiunt et ipsa mutatione. H. Steph. *Lib. Sched.* p. 44.

^{*} Mala interpunctio locum aliquem omnino depravare potest. Id. *Dissert. de Crit.* p. 74.

^b Religionem in castigandis Scriptoris maximam adhibendam puto. Gasp. Schop. *veris.* p. 138.

be to be required. And here we cannot but tax the blind ignorance, or audacious boldness, of our adversaries, who either through negligence in not comparing the old books, or partiality in leaving out what maketh against, or adding what maketh for them; or indiscretion in preferring one copy, though never so vicious, before many; or lastly, immodestly passing the bounds of reason and art, have adventured to correct ^cbooks of their own heads without proof of the manuscripts, when they might with a wet finger have been had. And when they do ^dallege manuscripts, (which always they do not in particular, though it be very requisite in the publishing of any new treatise, which was never heard of before,) do they otherwise than blear the eyes of the simple reader, and make great brags where there is but little cause?

We ^ehave compared St Augustine's works with two hundred copies, say they: it is impossible that you should ever shew the like. Alas, you are not able to bring half, nor a quarter so many. Thus Molanus, the chief censor, in the public review of St Augustine's works, doth first flourish; and after him, Ant. Possevino, the Jesuit. But they deceive us; for the truth is, they had not so many good manuscripts out of all their libraries in Germany and elsewhere, as may be presumed, for that they used as many as they could conveniently get into their hands, as the libraries of Oxford and Cambridge do afford. For, in the same sense that they had two hundred, we may be said to have six hundred at the least: for in collating St Augustine's treatises, which are almost two hundred, they used six copies, sometimes five, four, and for the most, three, two, or one copy; whereas we, out of both our ^funiversities, are so well furnished with ancient written books, that we can very well double or treble that number, if need be. If we should add hereunto the written copies that are yet remaining, either in the libraries of cathedral churches, or private studies of divers noblemen and gentlemen, which are

^c A dangerous matter to correct the Fathers' works upon conjecture, without the help of ancient manuscripts.

^d The papists urge manuscripts, but do not tell us where, nor how many they have.

^e Cum ducentis Codicibus contuli-

mus. Poss. in *Appen.* See his preface before St Augustine's works; and Possevino in his *Appendix*.

^f Both our universities and cathedral churches, well stored with manuscript copies, besides those which are in private men's hands.

addicted to the study of antiquity, how great, trow we, would be the number, and how many more the copies?

^gThis little island of England, notwithstanding the continual waste and havoc that hath been made, since the days of King Henry VIII., by glovers, bookbinders, frippers, and others; or the continual purloining and conveying of old books beyond the ^hseas, hath at this day remaining, if they were all brought together, more Latin manuscripts than any country else that is of a far greater circuit. And what pity is it that such precious monuments, rare jewels, and treasures of books, should lie so long unknown, and hidden from the view of the world?

ⁱIn time of dearth, he that hoards up his corn, and hides it from the people, is accursed by Solomon's arrest. And seeing the marrow and pith of the greatest controversies at this day set on foot, do rely upon the ancient and most uncorrupted books, I will not pronounce an anathema against such niggards of books, that conceal them from the public use: but this I wish them to consider, whether he that hath a talent of books, or any other gift, be not to employ it to the best behoof of his heavenly Lord and Master?

^kIt were to be desired, that there were never a manuscript book in England appertaining unto divinity, but in the famous libraries of both our universities, or elsewhere, publicly to be seen of all men. For whilst they are in private men's hands, though their care be never so commendable in preserving them in their life-times; yet what use can be made of them, or how may their authorities be vouched, which are not always to be seen whilst they are living; and when they die, may easily miscarry, by falling into the hands of such as regard them not?

^lCicero was an eloquent man in his time; yet his son proved but a dunce. The father may be a worthy lover of antiquity; it is a chance whether the son will follow the father's steps.

^g The great loss we sustain, by making away our manuscripts.

^h The great abundance of manuscripts here in England.

ⁱ An exhortation to private men to communicate their manuscripts.

^k A manuscript cannot well be

vouched, as long as it is in the hands of a private man, unless he be of a very eminent place in the church or commonwealth.

^l The slender regard that some have of true antiquity, which lieth hid in the bosom of these manuscripts.

These same *monyscripts*, as one merrily said, are more pored upon than *manuscripts*.

True antiquity is neglected; and, as the orator said, instead of old, grave, sad sires, *Venerunt novi stulti, adolescentuli*; there are stept up newfangled and fond ^m writers, that do take upon them, with those fellows in Homer, to be wiser than their forefathers, that have brought all things unto such an exquisite method, that they have left learning naked of its true ornaments, a mere skeleton, and bare carcase to feed on.

Heretofore, men were altogether for matter, and little regarded form: the world is now altered, we are altogether for form, little respecting matter.

There is a mean betwixt both, if we could hit on it. What booteth it us to weary ourselves in reading so many new books? or to spend our sight and time wastefully upon perusal of that, which, when it is produced, worketh no effect, causeth no sufficient probation or demonstration of that which is in question, and is easily denied by the adversary? There was a time when, and good use yet is to be made of the ⁿnew writers, I confess; yet the elder they be in time, the meetter for any point in controversy. And considering the controversies and wranglings about the antiquity of religion, and the diversity of readings, he that shall live but another ^oage, shall see both Fathers and manuscripts more regarded than they have been, and faster bought than they were wont to be. And truly, neglect of the Fathers' works amongst Protestants, hath not proceeded from the Fathers themselves, but from the false editions; being farced* with ^pwords and treatises, that do nothing savour of their doctrine. And I am verily persuaded, that if the Fathers' works were once truly set forth by the ^qProtestants, with fit censures and annotations, and especially if the times were precisely set down when every treatise was written, as nearly as could be learned by pregnant

^m Method and form to be studied: but not that only, nor especially.

ⁿ Late writers have their use, but not to be compared with the former.

^o There will come a time when the Fathers' works will be more in request

than they are, or have been, of late years.

* ["farced;" i. e. "filled."]

^p The cause of their neglect.

^q There would soon be an end of controversies, if the Fathers' works were truly printed, and carefully read.

circumstances, the greatest controversies of these times would soon be determined, and have a happy end: which, whilst they urge one edition, and we another, they commending theirs, and we ours,—both differing, is scarce to be hoped for.

How many places are there which are noted of corruption, by my lord of Winchester, Dr Reynolds, Whitakers, and others of our side? by Bellarmine, Baronius, and Possevino, of the other? Who would not rejoice to see the proofs or conjectures, of the one side to be confirmed, and of the other to be rejected, by the touchstone of the 'manuscripts? The trial of some few places, thought to be corrupted by either side, you may see, with the prosperous event, out of the manuscripts. * But put the case that the written books should vary from their expectations; yet, were it not profitable for the learned to know so much beforehand, that they might leave off to suspect, where there is no such cause? For thus to doubt were to bring all into question, and to discredit their conjectures against another time. But if the Fathers' works were once diligently compared with a sufficient number of good manuscripts, the learned would be eased of this labour, and proceed upon better grounds to resolve of all matters.

† But, here it may be objected: it is true, the collation of the written books with the printed is very necessary and convenient, if the ancient books did all agree: but they dissent, more or less, and are found oftentimes very faulty and diverse. And therefore it were better to retain that reading which now is, as it were, in possession of the text.

Again, 'what care we for your books in England, may the papists say, when we have better beyond seas, in the Vatican, Florentine, Sfortian and other libraries? to which we will stand, and not to yours, which are scarce a hundred years old. This is the greatest objection that ever I could hear made against the collation of the Fathers' works; which is answered thus: if the "copies did not vary one from

† In the Second Part, we have the trial of above fifty places: there remain above five hundred in the like sort to be surveyed at better leisure.

* The profitable use of manuscripts, in case they should vary from our

conjectures.

* An objection out of the diverse readings of the manuscripts.

† Another against the antiquity and integrity of our copies.

" An answer to the former objection.

another, as seldom times it happeneth otherwise, it were a shrewd sign that they were all written out of one book; which conceit might lessen the credit of them. ^xBut the truth is, if the copies do differ in some slight circumstances, as in placing of some few words, and agree in all material places, the small differences do rather help, than hurt us; for it is a sign that they were not written all at one time, or by one copy.

Now ^ythe places which we challenge of corruption, in Saint Gregory and Saint Cyprian's works, are for the most part such as all the manuscripts, or almost all of them, do condemn: and which it is manifest to be very faulty in the judgment of any indifferent reader, upon view of the best manuscripts^z. Neither will we here refuse to be tried by the written copies beyond the seas, if we may be suffered to have access unto them, although great have been the commendations of our ^aEnglish manuscripts in foreign parts: insomuch that it is justly to be doubted whether they have so many and so good Latin copies in their old Vatican and other libraries, as we have, God be praised, here in England in divers libraries. Whereof the reason may be given, that our ^bfounders and builders of colleges and monasteries, which abounded more in this country than in any other besides, were so careful to furnish those places with the best books that could be got, that they kept and maintained divers scholars beyond the seas, on purpose either to compare or transcribe books; or rather to procure the originals, if they could be got, for love or money.

There was one ^cbishop that founded a ^dcollege in Oxford, that is said to have bestowed many thousand pounds per

^x Small differences in the copies rather helpful than anywise hurtful unto us.

^y All the copies, wheresoever taken, fully agreeing in material places.

^z Appeal unto the manuscripts that are beyond the seas, if the papists will deal with us, fide optima et antiqua.

^a Our English manuscripts greatly esteemed beyond the seas, and the reasons.

^b Our founders of colleges careful to furnish their libraries with rare manuscripts.

^c Rich. Dunelmensis.

^d Now called Trinity College, heretofore Duresm College. See his book, *De Amore Librorum*, printed at Oxford, 1598. De eo dictum erat, quod haberet plures libros, quam omnes Pontifices in Anglia.

ammum in books: and most of his books upon the library, by him erected in his college; which also for his exceeding great love and zeal to learning, did well deserve the name of Philo-biblos. Which name, if since his time it may be justly given to any, doth of right belong unto the true Ptolemy of our times, my honourable Mæcenas, *Sir Thomas Bodley, Knight: whose great munificence, in this barren and fruitless age, hath been such towards his dear mother, the famous University of Oxford, that, all things considered, he hath far exceeded and surpassed the bishop; to the honour of God, the glory of his country, countenance of our religion, credit of his worthy family, joy of his mother the University, and benefit, not only of her children, but of all the world besides.

Reckon the †number of volumes, whereof the greatest part are in folio; which come to many thousands: of divers authors, which arise to thrice as many more at the least: the plurality of ‡languages, diversity of sciences, wherein these books are written, the condition of the books, whether written or printed, by protestants or papists, or any other; the use for six hours every day throughout the whole year, Sundays and holidays excepted: and we shall find that the like library is nowhere to be found. The benefit whereof, as it doth specially redound unto the students of Oxford: so it doth concern all the scholars of this land, and of ^hforeign countries also, that have sent many students thither, which have reaped no small benefit by that worthy library.

But I forbear to speak too much of this place, lest I might seem to flatter. And yet something I could not choose but write thereof, upon occasion, lest I should seem to rest

* Sir Thomas Bodley, knight, the founder and furnisher of our Public Library at Oxford; the true Ptolemy and Philo-biblos of our times.

† They amount unto eleven or twelve thousand volumes, whereof the greatest part are in folio.

‡ The best books that can be got in the Hebrew, Chaldee, Syriac, Arabic, Ethiopian, Persian, Tartar, Armenian, Mexico, China, Loegrian, Brazil, Malavar-Tamul, Latin, French,

Spanish, Italian, Sicilian, Greek, Moscovian, Scalvonian, Bohemian, Polonian, High-Dutch, Low-Dutch, Un-Dutch, Saxon, Danish, English, Scottish, Welch, &c. languages.

^h The Library frequented by French, Spanish, Italian, Dutch, Danes, Bohemians, Polonians, Jews, Ethiopians, and others, that have repaired thither from all parts and quarters of the world, to better their studies, and increase their knowledge.

unthankful unto so worthy patron, and so noble a library, the best means of my preferment.

¹But to return again, and to resume my former argument, which was of the use and profit of our English manuscripts. Seeing our learned adversaries, Possevino and Costerius, do confess the goodness and plenty of our books, let us not fear to use them. ²If the papists have better books, let us see them, or at leastwise have the catalogues of them. Let there be indifferent judges and triers chosen to view the places in controversy. We will never refuse their books, if they be ancient and carefully written: which is easily known by this one argument: If the ³books that were transcribed were afterwards compared, and the faults of the copiers diligently amended. Wherein it is to be observed, that in mending of their books, when they did revise them, they did not blot and blur them as we now do: but for beauty's sake, as many ⁴words or letters as were to be put out, so many pricks or points they caused to be put under the words or letters: and when occasion was of adding words or sentences, they did it in the margin, with a relation in the text, if it were but a word or two; or else at the bottom of the page if they were more. Whereby it came to pass many times, that such as understood not their drift, were greatly deceived in copying out of books.

Again, for the ⁵antiquity and goodness of our copies, as this is one good proof, so have we the three former notes concurring: for the parchment books that we shall allege for the determining of any controversies in reading betwixt us and the papists, shall either be written in a set hand and great letters, or with a ⁶Lombard or Saxon character; the best notes of true antiquity that are observed by our learned critics. And all the manuscripts that are thus written were more ancient, some of them, than the conquest, and long before

¹ The use and profit of our English manuscripts confessed by popish writers of good note.

² In places of greater moment we refuse not to be tried by their own copies, so we may be fairly dealt withal.

³ A way how to discern the more

corrected copies.

⁴ Cordis, *for* cor. vitium non est fugiendum, *read* vitium est fugiendum.

⁵ How the manuscript copies may be known to be ancient or not.

⁶ A set hand, Lombard or Saxon letter, marks of great antiquity.

Wickliff's time: so that they cannot be justly challenged of partiality, or of favour to one side more than to the other; for at that time neither Luther nor Calvin, Wickliff nor Walsin, were heard of, say our learned papists. And albeit there are many hundreds of later manuscripts that were written within this three, four, or five hundred years last past, in a small letter full fraught with sundry abbreviations: yet we will provide no point of controversy in reading upon them alone: they shall be set aside, or brought, as the lawyers say, *in perem probationis*: or to make *semiplenam probationem*: and admitted as far forth as they agree with the older manuscripts, and not otherwise. These are witnesses *non exceptionis arguunt*, - which cannot be justly excepted against: wherewith it is probable that most of the manuscripts beyond the seas do agree in places of any moment, if they be so ancient as Possevino and Baronius do boast them to be.

But here also may arise a question: Because the special use of the manuscripts is in places of great moment and consequence, what need is there why we should take the pains to go over the large volumes of St Augustine, Jerome, Gregory, Ambrose, and the rest, and compare them with these ancient written copies that we speak of? Were it not better to save a labour, and take an especial view of those places only which, being in controversy, are noted of corruption? I answer, No. First, because this were a longer way about: for to find out the places that are 'challenged of either side, we had need to peruse over all the books of controversy which are written: a work that is not very feasible within a long time, though many students were employed thereunto, having nothing else to do. Secondly, this would not be sufficient neither; for though there be no more places now suspected of forgery and corruption; yet the Vatican prints and Roman editions which do daily come forth may minister a fit occasion unto our men to call other places

* The later manuscripts to be esteemed of, as far forth as they agree with the former, and not otherwise.

† An objection, that it is long and needless labour to go over all the

fathers' works, by comparing them with the manuscripts.

‡ Impossible to know, what is now, or may be hereafter, challenged of suspicion of forgery and corruption.

into question. And it may be, the papists of the contrary side will be as jealous of our editions, though they have no such cause. ^sThirdly, it will be too tedious and toilsome a work to seek so many thousand places as are to be viewed in the manuscripts, being not, for the most part, distinguished at all, or otherwise divided into chapters than our printed books are; so that it were better to begin and go on with the whole books. ^tLastly, those places which seem to be of least account, as the altering of a small comma, the difference of a letter, or the change of a word, which a man would think were matters of no great moment, have great consequence in case of religion. So that it is a general rule amongst the critics, that there is not so small a difference in reading, but is curiously to be noted; and that upon better examination, that place may be found to be very faulty which seems to be void of all corruption; and what one cannot, another may observe, at one time or other.

^u Now, all or the most of these inconveniences would easily be prevented by a diligent collation of all the Fathers' works with all the best written copies that be gotten. And hereby we shall not only detect the errors, if any have been in the former prints, but prevent the mischief that is likely to happen in the later editions. ^x For if the Fathers' works were once well printed here in England, or elsewhere, according to the ancient manuscripts, the diverse readings being exactly noted in the side or end of the books, for so I could wish it might be, it would be in vain for the papists hereafter to endeavour to corrupt the writings of the ancient Fathers; their corruptions would soon be known, and their wicked purposes quickly defeated.

^y Erasmus in this kind deserved well; but there were two especial things wanting for the perfecting of his learned *Animadversions* upon the Fathers' works. The first was, that

^s Not so easy to find the 'places in the manuscripts as in the printed copies, the reasons why.

^t Small things, as a letter difference, pointing of books, transposing of words, of great moment in altering the sense.

^u The benefit that is likely to arise by a general collation; being profitable to redress corruptions past, and prevent

them which are to come.

^x In the first printing of the Fathers' works after this collation, there would be great sincerity used.

^y Erasmus' commendations; and wherein, to speak under correction, defective in his *Animadversions* upon the Fathers' works.

he did not set down the diverse readings very exactly. The second, that he did not relate the number of the manuscripts which he used, and where they were to be seen; both which that learned and painful writer, to whom the protestant churches are so much beholden for his great pains, would no doubt most carefully and willingly have done, if he could have foreseen what would have happened in these later and worse times; that his faith, religion, honesty, and upright dealing, should so wrongfully have been called in question. But happy be the memory of that *man that gave the first alarm to awaken us unto the diligent arming of ourselves against the corruptions of times to come. For else such was the secure recklessness of those times, that they had well nigh been taken asleep and surprised in their beds, before ever they should have known what or where the danger was.

*And thus if the papists might have been masters of their desires and had their wills, and there had been no Erasmus to discover them, what with their partial censures, false glosses, and cruel *Indices Expurgatorii*, we should have had the Fathers' works pitifully mangled, cut, and torn in pieces, as Junius saw the works of St Ambrose by Frelonius' print and others' oversight, pitifully used or abused rather. But as we owe very much unto the memory of Erasmus, so do we owe no less unto the city of ^bBasil, who hath so often printed and reprinted the Fathers' works. It is no great city, nor very rich, and yet it hath had this happiness, to see those good and godly monuments of the Fathers' works, both in Greek and Latin, printed and reprinted within their territories, to the exceeding great good of the church, and her perpetual praise and commendation. The good that the woman did unto our Saviour in the gospel was to be had in everlasting remembrance: the good that this city hath done unto the church of God in preserving her worthy writers, shall be famous throughout all ages.

^z Erasmus gave the first intelligence of their barbarous corrupting the Fathers; for which, his very name is in *maledictione*.

^a See his preface before the *Antwerp Index*. St Ambrose's works printed by Frelonius, chopped and changed: the like hath happened to his works printed

at Rome. For they were seven years in printing: and in the interim, all other editions of Ambrose, as heretical, were prohibited. See the Fourth Part.

^b The city of Basil commended for printing and reprinting the Fathers' works.

‘I have oftentimes wondered with myself, that that city, which is so little, should be able to do so much; and this famous city of London, which is so great, should be noted to do so little in this kind. Shall it be said, that the little city of Basil hath printed, and reprinted all the Fathers’ works? and this great and famous city of London, the wonder of the world, the chamber of the king, and metropolitan city of this land, hath printed no one of their works entire, being thereunto provoked by the ^aJesuit? For shame, let not this foul imputation be laid unto our charge. What wanteth why they should not all of them be printed here amongst us, to the honour of our English nation? Our men are some of them as learned; our ^estationers as well able to defray the charges. To the ease whereof, also, there would be helps enough procured. ^{*}Privileges would, no doubt, if means were made to obtain them, be graciously granted by his majesty to so good an end; whose incredible zeal to learning, and favour to his clergy, after ages will celebrate, the whole world knoweth and admireth. Will not England, or the whole island of Great Britain, serve to rid away an whole impression? Some copies would with greediness be bought, in either Germany, France, or other countries, being to be sold there far cheaper than either the Venetian or Roman editions.

But if anything move our stationers to the undertaking of so great and honourable a business, I perceive there is no motive so effectual as gain; which I wish unfeignedly unto all them that sweat at the press, and labour in the ‘printing-house. I know their pains are great, and the money in a manner adventured; for, the poet saith well, *Pro captu lectoris, habent sua fata libelli*; ^ebooks are bought and sold oftentimes, rather according to their estimation than their

^c An exhortation to the wealthy men of the worthy Company of the Stationers, to endeavour the printing of the Fathers’ works, so it may not be unto their manifest loss; being thereunto provoked and out-dared by the common adversary.

^d Cur igitur Patres Londini haud edidistis? Poss. in *Appendice*. Reasons why the Fathers’ works should be printed here in England.

^e Men of that wealth that they have been chosen aldermen of the city of London: as heretofore Mr George

Bishop; and of late, Mr Bonham Norton and Mr John Norton.

^{*} His majesty the greatest favourer and furtherer of all religious and learned projects.

^f The great and excessive charge of printers and stationers deserves to be well recompensed.

^g Compared unto our merchants’ adventures, and their wealth is arbitrary at the pleasure of God, and other men’s minds.

world. Sometimes toys and trifles are regarded, when precious gems and peerless pearls are trodden under foot. But we must needs say this, that the adventure being alike in all books, the wisest printer of them all, not knowing what will be the success, religion, and zeal unto learning, piety unto the ancient Fathers, love unto the church of God, and respect unto scholars, should draw them into this adventure. which, though it be chargeable, may be relieved, or repaid, with hopeful gain in the end.

I know they do venture upon worse books many times, and take not so much unto their credit or commodity. Therefore, seeing the bibles, by the express command and commandment of his majesty, care and pains of the most reverend and learned amongst the clergy, have been diligently, faithfully, and accurately examined and printed: and the Greek Fathers, by the great industry and charges of Sir Henry Savile, that learned and judicious knight, well seen in the best languages, and all the liberal arts, are, or are likely to be ^kprinted with good and learned observations: what pity were it, besides the dishonour and discredit to our whole land, if the rest, the ^{*}Latin Fathers, upon whose authorities we do so much rely in cases of conscience, or questions of controversy, should be passed over in silence! Especially, seeing there is so much pains likely to be taken in the diligent review and collation of their works, with sundry good and approved manuscripts. What profit is likely to come of their pains, if their labours shall be so ill-required, and concealed from the sight of the world?

But, I forbear to press this business of the press any further. I leave the care and consideration hereof unto them that are godly and religiously-minded in Christ Jesus, to whom godliness is great riches, and the conscience of well-doing, though it be not always gainful, sweet contentment.

^h Why, the adventure being alike in most books, they should rather seek to deserve well of the ancient Fathers.

ⁱ The Bible, diligently compared and revised by his majesty's special commandment, printed this present year 1611.

^k St Chrysostom's works, with some others of the Greek fathers, at the un-

speakable charge of Sir Henry Savile, worthy Kt. the Provost of Eton Coll. and Warden of Merton Coll. in Oxford.

^{*} The Latin fathers more urged in all controversies, and therefore would the sooner be correctly printed. The collation and revision of the Fathers' works, a good inducement to the printing of them.

And, although much remaineth to be spoken concerning the use that our learned protestants and papists do make of the ancient manuscripts, especially ¹Baronius, in his *Martyrology*; the setting forth of books that were never yet published in print, that were written long ago, in defence of the religion now professed; and divers other points touching the same argument. Yet, like a weary traveller, I will here take up my quiet rest, and proceed no further, being tired out, and almost spent.

My observations, such as they are, I have written for the benefit of the whole Christian world, and especially of my countrymen here in England. I may be deceived in the goodness of them, for, *unumquemque fallunt sua scripta, et auctorem pretereunt: atque ut filii etiam deformes delectant, sic etiam scriptorem indecores sermones sui palpant*: Most men are delighted with their own writings, as every man commends his own children: so writeth blessed St ^mAmbrose unto Sabinus. Yet how willing I have always been to have many judges and censors over my labours, *veros et veritate magis severos*, as St ⁿAugustine speaks, that should not spare to tell the truth with boldness and sharpness, if need were, I report me to them that have had the oversight of my books; to whom my suit hath always been to deal faithfully and severely with them, before their coming forth in print, when the words cannot be so well, nor timely recalled. But, for the truth of that which is contained in any one of these five parts, as far as human infirmity will permit, I neither have been deceived myself, nor willing to beguile others. I have made true report of that which I have found: and I have found nothing, but in certain authors which myself have seen. To ground my main proofs upon other men's reports, *in fide aliena*, were to make a fair flourish at the first, and to suffer myself to be foiled with shame enough in the end. *Erubescimus, cum sine libris loquimur*: It were a shame for the keeper of a library to speak upon hearsay, or without book. Therefore, I will end with the words of that famous keeper of the Vatican library, °Cæsar Baronius, in his Ro-

¹ The use that is made of manuscripts, indifferently, both by protestants and papists.

^m Lib. VIII. Ep. 63. Edit. Rom.

ⁿ S. Aug. Ep. VII. ad Marcellinum.

° Mart. 13.

man *Martyrology*: *ponant qui velint, ad libitum, &c.*: ¶let other men do as they list. *Nobis certè, nisi ex certis auctoribus, quicquam affirmare, religio est*: “I hold it a religion, to say nothing which I cannot prove; and to prove nothing, but out of certain, known, and sufficient authors.”

God grant, that amongst the manifold controversies of these times, the simple truth may take place, and the professed enemies thereof may either in good time be converted, or convicted. “Our Lord Jesus preserve us all unto his saving grace.”

Finally, to conclude all that hath been written concerning this argument, I say not as ^qBellarmino doth, “Praise be unto God, and the blessed Virgin;” for, this were to equal the blessed Virgin with the Holy Trinity; ^ror, “Blessed be God, and the blessed Virgin, and our Lord Jesus;” for that were worse, to prefer her before the third person in [the] Trinity, as Gregory de Valentia doth, contrary to the torrent of the ancient doctors, and current of the religion taught in the primitive church, for the first 600 years. The Protestant Confession is taken out of the scripture, that she is “*blessed, but amongst women.*” And therefore, though they have, as it becometh, a most reverend opinion of her; yet they esteem her no otherwise than as a most sanctified creature, to whom no part of divine worship is belonging; because, as Gregory Nyssen, a man to be believed before Gregory de Valentia, writeth, we learn to worship none, but ^sonly the Uncreated Nature. “But the Father,” as ^tanother of the Fathers speaketh, and it is the confession of all the orthodox churches, “is uncreated, the Son uncreated, and the Holy Ghost uncreated.” To this Trinity in Unity, and Unity in Trinity only, be therefore ascribed all honour, power, and glory, both now, for the present, hereafter, and for evermore. *Amen.*

¶ In my first and second part, you may see what a man he is of his word.

^q *Laus Deo, Virginiq; Matri Mariæ.* Bellarmine, in the conclusion of his books.

^r *Laus Deo, et Beatissimæ Virgini sanctissimæ Dominae nostræ, Jesu item Deo Dominoque nostro, et animarum nostrarum sponso suavissimo, sit honos*

et gloria in perpetuum. Greg. de Valentia.

^s The word ONLY is commanded to be put out in the *Index of Spain*, p. 21, but not that only, as hath been observed long since, by a man of incomparable learning.

^t See Athanasius' Creed.

APPENDIX I.

THE NAMES OF AUTHORS WHOSE BOOKS ARE CENSURED.

PART I.

ABDIAS, p. 1.
Ambrose, p. 25.
Amphilochius, p. 37.
Anicetus, p. 12.
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APPENDIX II.

PART I.

A BRIEF TABLE, WHEREIN IS DECLARED THE USE THAT PAPISTS MAKE OF THESE BASTARD TREATISES.

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authenticall. Treatise iii. p. 3. vii.
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The Book of Judith to be authenticall.
Treatise iii. p. 3. ix. p. 10. xvi. p. 14.
The History of Susannah. Treatise iii.
p. 3. xxxvii. p. 21. lxix. p. 34.
The Book of Baruch to be authenticall
and canonical. Treatise v. p. 6.
xxxvii. p. 21. lviii. p. 31. cxlvii.
p. 59.
The Song of the three Children. Trea-
tise xxxvii. p. 21. lxxxviii. p. 39.
The Book of Ecclesiasticus. Treatise
cxli. p. 56.

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p. 60.
The History of Bell and the Dragon.
Treatise iii. p. 3. xxxvii. p. 21.
The Book of Maccabees. Treatise iii.
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Scripture hard to be understood. Trea-
tise iv. p. 5. lxxxix. p. 40.
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cxlii. p. 47.
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Treatise vii. p. 9. lxxxvii. p. 38.
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Service should not be in the vulgar
tongue. Treatise vii. p. 7.

- Traditions necessary. Treatise vii. pp. 7. 10. xlv. p. 27. lxvi. p. 33. lxxx. p. 36. lxxxvi. p. 38. lxxxvii. p. 38. cvi. p. 45.
- To prove Peter's supremacy. Treatise i. p. 1. ii. p. 2. v. p. 6. ix. p. 10. xxxvii. p. 22. xxxviii. p. 22. xliii. p. 24. xlvii. p. 27. xlviii. p. 28. lxviii. p. 33. lxxxvii. p. 38. cxlvii. p. 59. clxxxvii. p. 74.
- Peter's succession. Treatise iii. p. 4. iv. p. 5. v. p. 6. liii. p. 29.
- The Church founded on Peter. Treatise v. p. 6. lxviii. p. 33. lxxxviii. p. 39.
- The Pope's supremacy. Treatise xii. pp. 12, 13. xl. p. 23.
- The pope judge of all controversies. Treatise xciv. p. 40. cvi. p. 45.
- All appeals to Rome. Treatise xii. p. 12. xxxix. p. 23.
- Antiquity of the word Pope. Treatise x. p. 11.
- Priests above Kings. Treatise iii. p. 3. v. p. 6.
- The Pope above Princes. Treatise xciii. p. 40.
- Antichrist to be a certain person. Treatise xli. p. 23. lii. p. 29. clxxiii. p. 68.
- Constantine's baptism, by Sylvester. Treatise xlv. p. 25.
- Liberius no Arian. Ib.
- The Church of Rome the true Church. Treatise ci. p. 43.
- The Church visible. Treatise clxxxiv. p. 72.
- Prayer to Angels. Treatise cxxxviii. p. 55.
- Angels know all things. Treatise cxvi. p. 49.
- Saints departed know all things. Treatise xli. p. 23. cxxiii. p. 50.
- Canonizing of Saints lawful. Treatise vii. p. 8. lvii. p. 31.
- Worship and invocation of Saints. Treatise iii. p. 3. vii. pp. 8, 9. xiii. p. 13. xxi. p. 16. lvii. p. 31. lxiii. p. 33. cxxxviii. p. 55. cxlvii. p. 60.
- Saints in heaven pray for us. Treatise vii. p. 8. xiv. p. 13. xxi. p. 16. xl. p. 23.
- The Virgin Mary to be worshipped. Treatise xix. p. 16.
- Queen of heaven, cxlvii. p. 60.
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- her Assumption. Treatise cii. p. 44. cix. p. 46. cliv. p. 63.
- prayer to. Treatise lxii. p. 33. liii. p. 33. cxxxviii. p. 55.
- The three Kings of Coleyn. Treatise xcix. p. 42. civ. p. 45.
- Worshipping of relics. Treatise iii. p. 3. vii. p. 8. xi. p. 12. xliii. p. 24. lxxxviii. p. 39. cxxxviii. p. 52.
- The frequent use [of the sign] and worshipping of the Cross. Treatise iii. p. 3. vii. p. 9. xi. p. 12. xvii. p. 14. lxx. p. 34. xcix. p. 42.
- Worshipping of Images. Treatise vii. p. 8. xli. p. 23. xlii. p. 24. xlv. p. 25. xcvi. p. 41. xcix. p. 42. clxiii. p. 65.
- Miracles necessary. Treatise cxlvii. p. 60.
- The Seven Orders of the Church. Treatise iii. p. 3. vi. p. 6.
- Vows lawful. Treatise iii. p. 3. vii. p. 10. xi. p. 12.
- Voluntary Poverty. Treatise lxxxvii. p. 38. xcii. p. 40. xciii. p. 40. xcix. p. 42. cxxv. p. 51. cxlvii. p. 60.
- Vow of Chastity, [or Virginity,] lawful. Treatise iii. p. 3. xix. p. 16. xxxvii. p. 22. xlvii. p. 27. lxxix. p. 35. lxxxvii. p. 38. xciii. p. 40. xcvi. p. 41. cxv. p. 48. cxx. p. 50. cxxvi. p. 51.
- Vow of Obedience. Treatise v. p. 6. xxii. p. 16. lxxx. p. 36. cviii. p. 46.
- Evangelical Councils. Treatise xix. p. 16. lvi. p. 31. xcv. p. 41. cii. p. 44. cxxxiv. p. 54.
- Religious Orders more perfect. Treatise vii. p. 7. lvi. p. 31.
- That children without their Parents' consent, may enter into a religious house. Treatise lxxxix. p. 39. cxv. p. 51.
- Orders of Monks. Treatise vii. p. 8. xli. p. 23.
- Shaving of Priests. Treatise iii. p. 4. vii. p. 10. xii. p. 13. cxviii. p. 49.
- Single life of Priests. Treatise iii. p. 3. vi. p. 6. xxxv. p. 21. xlvii. p. 27. liii. p. 29. lvi. p. 31. lxiii. p. 33. xciv. p. 40. cxlvii. p. 59. cxlviii. p. 60. clii. p. 62. clix. p. 64. clxxi. p. 67.

- Auricular Confession. Treatise v. p. 6. xvi. p. 14. lx. p. 32. lxi. p. 32. lxxx. p. 36. cxxviii. p. 52. cxliv. p. 58. clv. p. 63. clxiii. p. 65. clxv. p. 66.
- Canonical hours. Treatise iii. p. 3. lxxxix. p. 39. cxlix. p. 61.
- Power of Exorcists, [and Exorcisms of the Church]. Treatise iii. p. 3. iv. p. 5. vii. p. 9. cxxviii. p. 52. cxlvii. p. 60.
- Consecrating of Altars. Treatise iii. p. 3. vii. p. 7.
- The antiquity of the Mass. Treatise i. p. 1.
- The Sacrifice of the Mass, [or Altar]. Treatise iii. p. 3. vii. p. 7. viii. p. 10. xxiv. p. 17. xxxviii. p. 22. xli. pp. 23, 24. xlv. p. 25. liii. p. 29. lv. p. 30. lxii. p. 32. lxxxiv. p. 37. xcix. p. 42. clxxxv. p. 72.
- Transubstantiation. Treatise iii. p. 3. vi. p. 6. vii. p. 7. xxiv. p. 17. xxxviii. p. 22. xlii. p. 24. xlvii. p. 27. lxxx. p. 36. lxxxvii. p. 38. lxxxviii. p. 39. lxxxix. p. 39. xciv. p. 40. xcvi. p. 41. xcix. p. 42. cxli. p. 57. cxlvii. p. 59. clxxxv. p. 72.
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- Private Communion, [or masses]. Treatise vii. p. 7. xciv. p. 41.
- Water mingled with Wine [in the Eucharist]. Treatise iii. p. 4. ci. p. 43. cxxviii. p. 52. clxxxv. p. 72.
- Sacrament under one kind. Treatise iii. p. 3. vii. p. 7. xxiv. p. 17. lxxxiv. p. 37. lxxxvii. p. 38. clxiii. p. 68. clxxxv. p. 73.
- The Mass a propitiatory sacrifice for the dead. Treatise vii. p. 7. xxiv. p. 18. lxii. p. 32. ciii. p. 44. cxxxix. p. 56.
- That wicked men eat Christ's body. Treatise xxiv. p. 18. xxxviii. p. 22. xlvii. p. 27. cxxxii. p. 53.
- Reserving of the Sacrament. Treatise iii. p. 4. vi. p. 6. lxxxiv. p. 37.
- Ceremonies of the Mass. Treatise iii. p. 3. vii. p. 8. xi. p. 12. xxiv. p. 18.
- The ceremony of the Pax. Treatise vii. p. 8.
- Use of Incense. Treatise xxi. p. 16. xlv. p. 25.
- Massing vestments. Treatise vi. p. 6. vii. p. 8. cxlvii. p. 59.
- The necessity of Baptism, [to salvation]. Treatise iii. p. 3. vii. p. 9. xi. p. 12. xx. p. 16. xli. p. 23. xlv. p. 27. lxvi. p. 33. cxi. p. 47. clxix. p. 67.
- Children dying unbaptized, punished, "*pœna damni*." Treatise xlv. p. 27.
- Ceremonies, [and exorcisms,] of Baptism. Treatise iii. p. 4. vii. p. 7. xxxvii. p. 22. clxix. p. 67.
- The making of the Chrism. Treatise vii. p. 8.
- The use of Chrism. Treatise xi. p. 12. xiv. p. 13. xxvi. p. 19.
- Chrism in Baptism. Treatise iii. p. 4. iv. p. 5. vii. p. 7. xi. p. 12. xlv. p. 25. cxvii. p. 49.
- More Sacraments than two. Treatise vii. p. 9. xxii. p. 17. xxiv. p. 17. xxvi. p. 19.
- Indelible character of the Sacraments; [viz. of baptism, confirmation, and holy orders]. Treatise vii. p. 7. lxxxix. p. 39.
- That the Sacraments confer grace, "*ex opere operato*." Treatise xxii. p. 16. xxiv. p. 18. lxxxviii. p. 39.
- The Sacrament of Confirmation. Treatise iii. pp. 3, 4. vii. pp. 7, 8, 9, & 10. xxv. p. 18. xxvi. p. 19. lxxxiv. p. 37.
- The Sacrament of Orders. Treatise iii. p. 4. xxv. p. 18. xlvii. p. 27. xlix. p. 28. liii. p. 29. xciv. p. 40. cxlvii. pp. 59, 60.
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- The Sacrament of Penance, and the profit of it. Treatise iii. p. 3. xli. p. 23. lv. p. 30. lx. p. 32. lxi. p. 32. lxxix. p. 35. lxxx. p. 36. xcvi. p. 42. c. p. 43. ci. p. 43. ciii. p. 44. cxxviii. p. 52. cxliv. p. 58. cxlv. p. 58. clxv. p. 66. clxxviii. p. 70.
- Satisfactions for sins. Treatise iii. p. 3. lx. p. 32. lxxix. p. 35. cxlv. p. 58. clxxxv. p. 72.
- The doctrine of merits. Treatise i. p. 1. cxxi. p. 53. clv. p. 63. clxxiii. p. 69.
- Fasting meritorious. Treatise iii. p. 3.

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- Lent fasts to be observed, after the
 popish manner. Treatise iii. p. 3.
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- Alms-deeds meritorious. Treatise iii.
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- Faith alone insufficient. Treatise iv.
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- Distinction of sins. Treatise iii. p. 3.
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- Free-will. Treatise i. p. 1. iii. p. 3.
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- That a man may fulfil the law. Tre-
 atise xxii. p. 16. lxxx. p. 36. cvi.
 p. 45.
- Supererogation. Treatise i. p. 29.
- That a man may fall from grace.
 Treatise cxxxiv. p. 54.
- No certainty of Salvation. Treatise
 xlvii. p. 28.

OF THESE BASTARD TREATISES, SOME WERE
 WRITTEN BY

- UNCERTAIN Authors. Treatise iv.
 cxxxi. cxxxii. cxxxv. clxviii.
 clxxxii.
- Monks and Friars. Treatise cxvi.
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- Courtiers or Lawyers. Treatise cxi.
- Idle People. Treatise cxxxv.
- Men unlearned. Treatise cxxv. cxxvii.
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- Students, for exercise sake. Treatise
 xli. cxliii. cxxiv. cxxxiii. cxxxvi.
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- Lay-men. Treatise cviii. clii.
- That are
- Scarce Latin. Treatise xxxviii. ci.
- Erroneous in Opinions. Treat. cxxix.
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- Heretical. Treatise xlv. lix. lxxx.
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- Fabulous and lying. Treatise ii. xliii.
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- Of no great moment. Treat. clxii.
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- Corrupted. Treatise xxxix.
- Of no certain credit. Treatise x. xii.
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- Certainly false. Treatise iv. xi.
 xxxii. xxxiii. xxxiv. xxxvii.
 xxxviii. xli. xlii. lxxxiii. lxxxiv.
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- Falsely ascribed unto the Fathers, to
 gain credit. Treatise iii. vii. xiii.
 xiv. xvii. xxxi. xlv. lxxxi.
 lxxxii. cix. cx. cxx. cxxxiv.
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- Found in the Old Manuscripts, and
 yet were never written by them.
 Treatise iv. v. vii. viii. ix. xiv. xli.
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 lxxxii. lxxxvi. xcix. cli. cviii.
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cxxxix. cxxxiii. cxxxiv. cxxxvii.	Intituled to Greek authors, being first
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clix. clx. clxi. clxiii. clxiv. clxviii.	Full of Contradictions. Treatise xlv.
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<i>Epistola ad Demetriadem</i> ,	<i>De cardinalibus Christi operibus</i> ,
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<i>Fragmentum in 2. 1^a c. Cant.</i> ,	<i>De vocatione gentium</i> ,
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<i>De Ecclesiasticis dogmatibus</i> ,	<i>De triplici habitaculo</i> ,
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 To { Augustine.
 Fulgentius.
Homilia in Leviticum,
 To { Cyril.
 Origen.
In aliquot capita Genesis Sermones,
 To { Junilius.
 Beda.

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 — In Lib. i. de Penitentia, cap. 6.
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